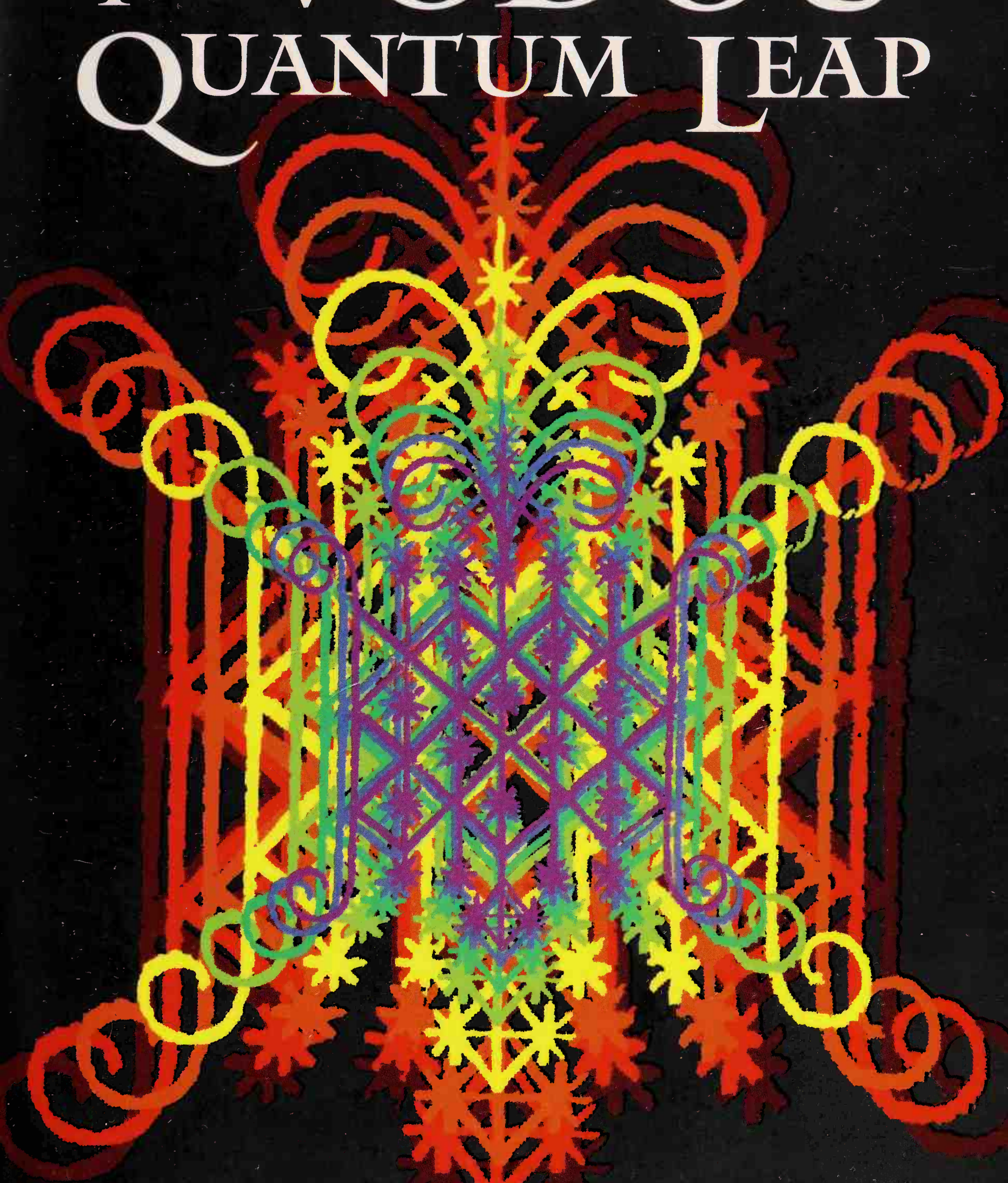


# THE VODOU QUANTUM LEAP



Alternate Realities, Power and Mysticism

REGINALD CROSLEY, M.D.







THE VODOU  
QUANTUM LEAP







## VENTURE BEYOND ORDINARY REALITY

The investigation of matter by modern science has revealed that beyond the atoms, quarks, and leptons, lie the forces and energies that cannot be seen by our naked eyes or perceived by our senses, but they are real. Quantum physics reveals to us that reality has two faces, a visible one and an invisible one. Vodou reveals this hidden face of reality.

Vodou recognizes the unseen, or shadow forces as the essence of non-ordinary reality. *The Vodou Quantum Leap* explores the analogies between African-Haitian mysticism and quantum physics. Vodou accounts of possession, channeling, and zombis all reflect the multidimensional nature of existence.

Venture beyond ordinary reality—discover the wonders of Vodou on the magical island of Haiti.



## ABOUT THE AUTHOR

Dr. Reginald Crosley (Maryland) is a physician, poet, and writer. His book of poetry, *Immanences*, was published in 1988. Crosley is Haitian-American. Raised in the culture of Haiti, he was introduced into Vodou's inner sanctum and included in rituals observed by his family when he was a child. He has studied Vodou in a scholarly manner since the 1960s, and *The Vodou Quantum Leap* is the result of a protracted inquiry into the many dimensions of Vodou alternate reality.

## TO WRITE TO THE AUTHOR

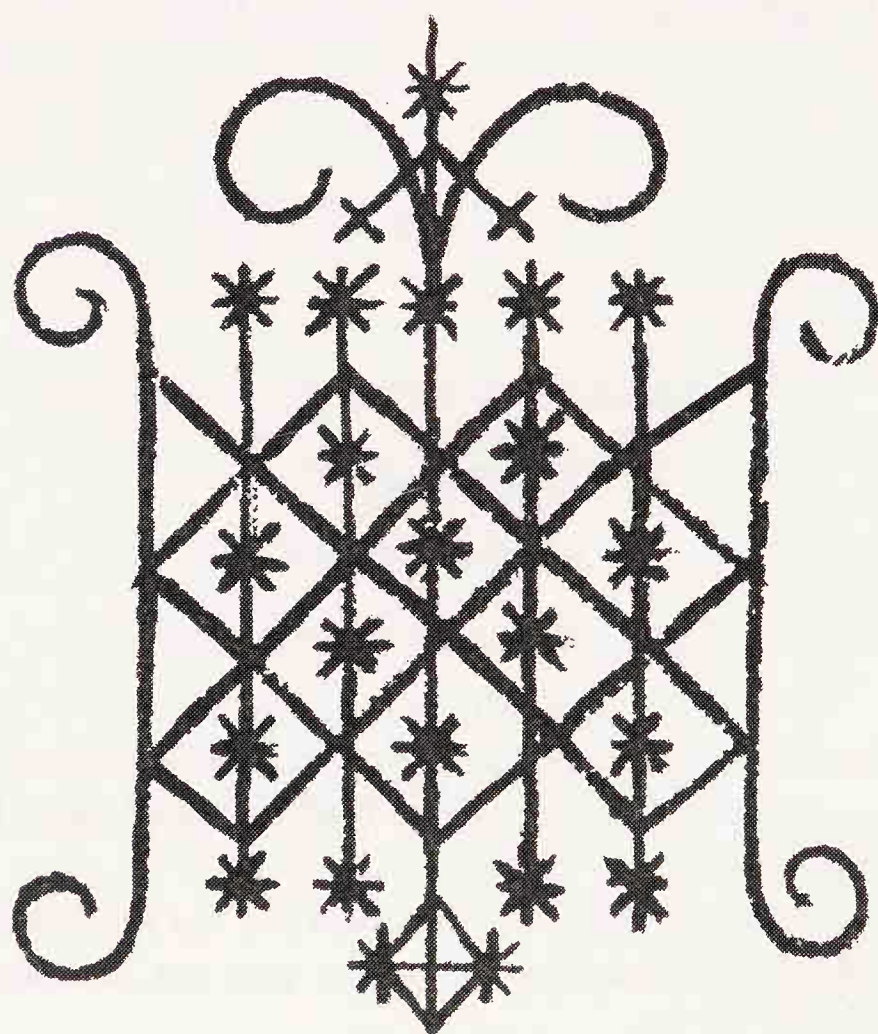
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# THE VODOU QUANTUM LEAP



Alternative Realities, Power and Mysticism  
REGINALD CROSLEY, M.D.

2000

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## DEDICATION

In the memory of my ancestors

Isabelle Casimir

Dolores Bichotte

My parents Suzanne Bichotte

Leonard G. Crosley

and my uncle Marcel Bichotte



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Thanks also to Pamela J. Neff, Ph.D., Leslie Lisle, and William Appel for thoughtful review and editing of the manuscript.





heart of the  
show a different world  
touch on universal issues  
people can be different

## FOREWORD

7/15/07

**G**enerally spelled *Voodoo* in the commercial literature of the English language, Vodou has rarely been taken in earnest by Western scholars of the industrialized nations. The ignorance of it as the art of living of the African people, coupled probably with the general prejudice against tribalism, has resulted in Vodou being scorned with disdain by many members of the scientific institutions who often deemed it inferior and unworthy of attention.

In an academic milieu, therefore, where all efforts have been made to ignore such a tradition, Dr. Reginald Crosley stands as a courageous model indeed, as well as an exception, for he has taken that particular "way of life" of the Haitian people to a new scientific conceptual height. He lifted it up, at least theoretically, to a limit where no one before him has believed it conceivable. His book, *The Vodou Quantum Leap*, is undoubtedly a pioneering work that must raise significant interest in our

population. It is an inspiring effort that should help stimulate creative thinking on Vodou, and induce further reflections on the intellectual production of humanity.

Many reasons might have led to the undertaking of such a difficult task at the dawn of the new millennium. First, Dr. Crosley might have realized that it provided his country of origin, Haiti, with a rich heritage for the study of religion, mythology, the arts in general, psychotherapeutics, medicine, metaphysics, and even quantum physics. Secondly, Dr. Crosley might have also understood that people in the world should no longer act as if they were totally independent from one another, neither as individuals nor as nations. Our lives are all intertwined, whether we like it or not, whether in fact we acknowledge it or not. The time has finally arrived for a new spiritual and ethical awareness. Religious people, practicing atheists, agnostics, or humanists should all abide to this self-evidence. It would indeed be better for all people of all races, nations, and religions to understand it, and each other.

Nevertheless, for certain specialists of anthropology, ethnology, and history of religions, Vodou has long been acknowledged as the art of living of the population who remained indigenous to the African continent, and also of the descendants of these people who grew up in the New World. In Haiti, for instance, where so many of the latter have been living for the past centuries, Vodouists remember that for the past millennia their African forefathers had developed to their benefit very sophisticated models of human behavior and experience. For these reasons, among others, they have chosen to remain proud and loyal to their ancestral tradition.

Better accepted then by those experts in sociology as the religious tradition of the Haitian people, they also accredit it as a system of thought that implies a cosmogony, a mythology, and a reservoir of knowledge—in short, a culture. They found the persons responsible for the early development of it, the houngan and the mambó, to be the first men and the first women in the

*I will research this further 7/13/08*



world who built and managed a social order, and who constructed, elaborated, and scrupulously cared about a full-fledged belief system.

They were in fact the first religious functionaries who acted as priests and priestesses of any religion known to humanity. Through their intuition and rational observations, they became able to determine what should be the proper attitude, emotion, and correct behavior to apply when approaching the Elemental Principle of the Universe or when dealing with anyone of Her 401 forms of power named Loa, Lwa, or Loah, a word that somewhat resembles the Eloah of the Hebrew language, which means God.

God, the Unanalyzable, is simply seen as a concept in our tradition. This tenet in Vodou merely means a fundamental Energy where all other types of energy find their origin. She has no mass, and never had one, but she always existed as a pure Spirit, as an Energy that has the Power to intervene in the affairs of the universe. As all animals and plants that bear children or fruits are usually seen as female, that Source of all the existing energies is usually referred to as a woman named Yehwe, again a word that resembles the Yahve or Yahwe of the Hebrew language. She is perceived as the Mother of the Universe and the Creator of all that exist and existed.

The nature of God, the origin and the development of Her many forms of Power or expressions, the Lwa, show what is termed a cosmogony. Their attributes, spread throughout the four basic elements of nature—water, earth, air, fire—and the equilibrium they maintain between themselves and with the world, their justifications, has been designated as a theodicy. To this perception, one generally adds certain adjoining seminal concepts such as the immortality of the soul and the freedom of will. The theology itself is always very well exposed by virtue of examples and is usually expressed in simple language that everyone may easily understand.

research this

Vodou, then, must be seen as a fundamentally monotheistic religion of African origin. It exposes the image of ONE single feminine God who, at the origin, lived alone in the Universe, and who, later on, gave birth by successive emanations to spirits, humanity, animals, and plants. The human beings, as all living things, are also consequently seen as forces, that is, on the one hand, as energies by virtue of the fact that they have life, which is a part of God and, on the other hand, as energies that are lessened by the fact that they have a substantial and perishable body.

The mythical genesis teaches that the Universe includes two worlds, that of the visible and that of the invisible. Much larger than the visible world, the invisible one is replete of energies, including the spirits of all those who have lived and existed since the beginning of times. It also incorporates the major forces of the Universe, the Lwa. These two worlds are by no means seen as distinct and disjunctive. To the contrary, they are assumed to interpenetrate each other harmoniously, and the spirits, those energies in them, mingle continually.

Named "soul," that particular energy specific to the human being must not be confused with the mind, which involves conscious and unconscious thoughts generally processed by the brain. Though it is seen as what generally engenders the rational, the emotional, and the volitional faculties—hence determining all behaviors—the soul is conceived as forming a whole entity by itself, totally distinct from the body and from the mind. It involves the principles of life.

Not having in itself any physical or material reality, the soul is regarded as being the immortal or spiritual part of the person, which is capable of surviving one's physical death. Acting as the true axis of life, it is perceived as being perpetually in motion. It circles around its own axis and vibrates continuously like the specific part of the soul called *nanm*. The differences that exist between the energies of the many living organisms, and also in the subparticles of the soul in the human being, are due to the vibrations which are generated differently, qualitatively and in



past  
tapped into me  
End protection  
someone in the past life + me  
Foreword xvii

intensity. Those vibrations are seen as dissimilar from one another because they have, each one of them, a unique rate, amplitude, and mode of vibration.

The influence and manifestations of those movements extend to the mental activities of the human being, and they account for the bewildering successions of mood, feeling, and other changes that one may often notice in anyone's behavior. So, in a very harmonious manner, the soul carries along with it, in its movements, the two other components of the human being, the body and the mind. It does so to the point where, when the soul goes well, everything else adjusts itself to it and goes well too. Conversely, when it is in disorder or in disharmony that is when it is out of equilibrium, everything else follows the same way.

As such, the human soul is seen as a complex concept to the point where a synthetic term does not even exist to designate this whole, since its manipulation is highly specializing. The word *nanm*, which probably comes from the African word *nyam*, refers to a specific part of this conglomerate. It, however, is often abusively applied, by extension I suppose, roughly to translate the English word *soul*. This abused and collective term, *nanm* is therefore understood to be the seat of several spiritual entities, a *Ti Bon Anj*, a *Gwo Bon Anj*, a *nanm*, a *Lwa Met Tet*, the *Wonsiyon*, a set of *Lwa Rasin* (maternal and paternal) also called *Lwa Eritaj*, and one of them, the *zetwal*, which is not even perceived as being localized in one's physical body, but rather in a star. Consequently, it becomes impossible to refer to the individual as one who has mere corporeal unity, the body being viewed as accommodating only part of the person. Furthermore, the spirits of clan ancestors also belong to this group of forces of influence. They are recognized, and often honored, for the continued impact on human activities.

The minute one is born, then, as a human being, that person should be defined as a spirito-psycho-social entity who exists in a continuous state of energetic equilibration. All these



spiritual elements in him or her act as animating forces. They confer to the person a very particular sense of appreciation for the fundamental aspects of life or of the existence. They are energies that function not only at the level of the individual but also of the community. They set the ideals and the norms of logic, moral, ethics, and esthetics that therefore become no longer matters of individuals alone, of course, but matters of societies, which are nothing else but the sum of the people.

Together, all these energies orient the human beings in their society, and societies in their environment. They help to establish guidelines and direction for that which concerns logic, ethics, morals, and esthetics, to set up codes of conduct understood to be the mores or tradition, and to lead one to the path to peace and happiness. Everyone relates to them, and to each other, and no human being exists except in relationship. The fundamental function of all these forces is consequently to serve as references for life in society, nature, and the universe.

In titling his book *The Vodou Quantum Leap*, Dr. Crosley has probably been thinking in term of dynamics, the one of these energies that jump from distance to distance. The Quanta theory, which succeeded the one of Relativity of Albert Einstein, was undoubtedly a major innovation in physics. Dr. Crosley has prolonged its physical application to its philosophical implications. Dealing with motions considered of extremely small-scale or dimension, fractal, or quanta, they usually involve the movements of tiny parcels of spaces in time. Of course, the term small-scale used to delineate the domain of quantum mechanics should not be literally interpreted here, rather it should be viewed as relating nevertheless to a certain extent in space.

A more precise criterion as to whether quantum modifications of the Newtonian laws should be of importance here is whether or not the phenomenon in question is characterized by an "action," that is, by the time integral of the kinetic energy. When a great many quanta are involved at the same time in the action, the work then becomes quite significant. True, the unit

study this enlightening piece, break it down!

is small, but this should be seen as totally indifferent, just as to a millionaire it makes little difference whether the smallest unit of currency is the cent or the dollar.

MAX G. BEAUVOIR

HOUNGAN AT THE TEMPLE OF YEHWE

WASHINGTON, D.C., 1999

7/3/03  
hearts et...

When someone is fighting  
an observer can reflect  
on past historical wars  
with Africans trepanning  
through his ~~dream~~ reflections  
show certain words, migration  
brothers & orchestrated exertion  
of energy







## PREFACE

surface  
cliches

**M**ost people think that they know what Vodou is all about. People immediately think of black magic, witchcraft, root, charm, spells, hexes, jinx, conjuration, zombi, goofer dust, sorcery, evil spirits, the sticking of needles into a doll, or entities like Dracula, hags, and werewolves. Others get more sporty with the word and use it in the sense of wonderful, fantastic feats or enterprises such as “Voodoo economics.” In the last decade of the twentieth century, a computer game called *Voodoo 3* (and *Voodoo 3, 2000*) allows players to enjoy the advantages of three-dimensional processing capabilities (*U.S. News*, April 12, 1999, p. 61).<sup>1</sup>

The latter use of the word voodoo, ironically, is not too far from the truth. In the African Fon language, the word *voodoo*

means force, energy, and spirit. In revealing the fundamental forces of nature, modern physics has opened the door to a technology of wonders in our everyday life. The African word *voodoo* is, in fact, an accumulated knowledge that masters the handling of these forces and has been transmitted from generation to generation through initiation or schooling in seclusion.

The twentieth century is unique in the history of mankind from the point of view of physical sciences as well as from the standpoint of spiritual enlightenment. The deep secrets of nature or the universe are being discovered at a rapid pace, and the wonderful applications of these knowledges in modern technologies will be matched in the near future by discoveries in the spiritual world and their application into a spiritual technology. We can assume with a high degree of hope that in the twenty-first century, humankind will be able to travel at will through the space-time tunnel into the past and into the future, as the knowledge to accomplish these exploits is already present in the traditions of the African continent and its offshoot in the island of Haiti.

This body of knowledge is transmitted through the oral tradition of Vodou during initiation in the ancestral religion of Africa. Amazingly enough, science in the twentieth century has redefined reality by revealing a continuum between the spiritual and the physical. Psychic energy (psi) is present in every fractal (tiny parcel) of the universe on a par with the other four major forces of nature so that we have to change our narrow understanding of matter, mind, soul, and spirit. By doing so, we can now understand the concepts presented by the Vodou vision of the world. We will realize that it is not a world of make-believe, pure superstition, or ignorance.

In order to pave the way for the reader and to facilitate his or her introduction to the wonder of the Vodou world, the first two chapters after the introduction discuss the different aspects of common reality, the reality of the philosopher, the artist, the believers of various religions, and the reality of science from

Cedene Father Francois  
show people in together  
psychic (tapping) (arrest)  
show strategy

Euclid and Newton down to quantum reality. The paradoxes and startling discoveries of Relativity theories, quantum mechanics, and chaos theory (or complexity theory) will help the curious mind understand the exotic phenomena, the singularities, and the concepts of Vodou alternate reality.

From there, you will realize that Vodou is not black magic, devil worshipping, or ignorant animism. The crisis of possession or channeling of the adepts is not a disease, not a hereditary nervous disorder as described by medical authorities in the first part of the twentieth century. Furthermore, you will recognize that the Haitian Vodou is different from the root-belief or rootwork of the syncretic Protestant-African tradition of the Gullah people of the coastal islands of South Carolina, although they share many things in common.

In St. Helena Island, according to Roger Pinckney who was born and raised in Beaufort County, South Carolina, there is a remnant of the slave culture, but not the Ifa religion of the long-gone Yoruba Empire in its entirety. The dancer and artist Walter S. King, in search of his African roots, could not find it among the Gullah people. Thus in 1970, he traveled to Nigeria, the land of his ancestors to discover that the Ifa religion opens the door to higher consciousness, to "oneness with all creation, by teaching a system of ethics, religious belief, and mystic vision" (Pinckney 136).<sup>2</sup>

The African spiritual journey seeks to bring a composite state between earthly consciousness and heavenly consciousness. The adepts call on the support of ancestral spirits (loa) to succeed in their spiritual endeavor (Pinckney 136). I must mention also that in Haiti, like with the Gullah people, there exist root doctors who are not Vodou priests, but are individuals knowledgeable in herbs, plants, and roots. After taking full Vodou initiation, some root doctors become Vodou *houngan* (priest) or *mambo* (priestess).

Haitian Vodou is a complex religious system, a *Weltanschauung* (world vision) large enough to incorporate many



aspects of Catholicism, Amerindian Shamanism, Freemason, Rosicrucian practices, and gnosticism. In fact, Vodou has preceded most of the world's religions because Vodou has its root in the Neolithic Sahara. Vodou also has a syncretic, amalgamating tendency from the beginning, as the Dahomeyans in their hegemonic ambition made room for the ancestors and deities of conquered tribes or nations. Vodou continues to do so with Judaism, Christianity, and Islam.

I did not want to present to the public a watered down version of Vodouism, one that presents only the benign aspect of the religion, the agape-type community, the kibbutz or lakou (settlement) orientation, the benevolent loa (spirits) called angels, saints, and sometimes deities. I wanted to approach Vodouism in its entirety, with its wonders, singularities, and fantastic characteristics as well as its nefarious, dangerous, and deadly aspects. In a sense, Vodou is like nuclear energy or force that can have peaceful as well as catastrophic applications.

The concept of the afterlife in Vodou is on a par with the ancient Egyptian presentation of the netherworld. Vodou reveals the complexity, the composite nature of humankind. We are not simply a physico-chemical entity as presented by modern physiology and medicine. We have components or souls that share similarities with shadow matter or dark matter of contemporary physics, energy dimensions that can be boosted or invigorated by mental as well as physical means. Many religions and Vodou agree that we can acquire another spiritual component by a new birth in the Eternal dimension. The new science called chaos theory has also given us some newly discovered fundamental laws of nature that can be seen as archetypes, namely the Feigenbaum universal constant of self-similarity in scaling, the fractals (parcels) of Mendelbrot, and the butterfly effect of Edward Lorenz (something similar to El Niño effect). These laws help understand the inner working of many rituals in Vodouism.

Vodou, like the major religions of the world, is also in search of transcendence. Souls of departed ones must evolve in a

spiritual realm and become transformed to ancestral deities. A final transcendence would be the translation of time into the eternity of the Grand Mait, the Creator or Yahweh.

I am Haitian-American, currently practicing allopathic medicine in the United States. I studied medicine at the Faculté de Médecine of Haiti before my immigration to the United States in 1967. I was raised and nurtured in the Haitian culture, which is a composite of African, French, and Amerindian civilizations. The elders of my family on my mother's side, before their conversion to Protestantism, were adepts of the Vodou religion and they lived by the tenets of a syncretism born of the association of Catholicism and African traditions. In my childhood, I was introduced into Vodou's inner sanctum and included in rituals observed by the family. We received our tribal scarifications on our right arms.

My personal interest in Vodou is of a metaphysical, anthropological, ethnological, and medical nature. In this era of holistic medicine, physicians and other health professionals must become familiar with the worldviews of patients from different cultures. The alternate reality of the Vodou universe, though veiled in secrecy, is a fact of life in my extended family and in the Haitian society at large. I have been particularly diligent in helping to erase the stigma that the Western world attaches to Vodou. The Vodou religion stands on the same lofty grounds with other world religions, ancient and modern. Vodou offers the same spiritual experience as do other major religions such as Taoism, Buddhism, Hinduism, and Amerindian Shamanism. Seekers of enlightenment can have the same rapturous experiences in the realm of Vodou as with other religions.

I have studied Vodou from a metaphysical standpoint since the 1960s. My book is the result of a protracted inquiry into the writings of anthropologists, ethnologists, theologians, physicians, and, importantly, observations of my people, the Haitians. The wonders of modern physics had opened my eyes to the splendor of hyperspace in the early 1960s when I wrote a book



of poetry in French entitled *Immanences*. I was elated to know that other scientists have discovered the wonder of modern physics and metaphysics in works like *The Tao of Physics* by Fritjof Capra, and *Taking the Quantum Leap* by Fred Alan Wolf. The enlightenment they have discovered in the alternate reality of the Far East is also present next door in the island of Haiti.

Vodou, the Cuban Santería, and the Brazilian Candomblé share the common *alma mater* (fostering mother), the wisdom of the Black Continent. Vodou's accumulated knowledge of reality goes back to the Neolithic Age. Vodou can teach us of many spiritual truths that are being rediscovered by modern science. The creation of a spiritual technology will benefit humankind as we find harmony with ourselves, with each other, and with the Universe.

## Notes

1 Susan Gregory Thomas. "That Voodoo You Do So Well." *U.S. News and World Report*. 126 no. 14 (April 12, 1999), p. 61.

2 Roger Pinckney. *Blue Roots: African-American Folk Magic of the Gullah People*. Llewellyn Publications, St. Paul, 1998.

musical aspect of their fight

the African  
black  
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will host  
this film  
welcomes  
the American  
culture  
to share their world  
(Asia, India)  
Latin community

Important  
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this is my  
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music/film  
studying this now  
helps me to work  
better at what I'm  
working on now

3/6/04  
Cuba  
Brazil  
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is Rich  
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culture



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parts of the world  
who + they see before  
with past experience and  
historical facts. show facts

## INTRODUCTION

In the beginning was Fritjof Capra's *The Tao of Physics*, a pioneering book that explored the parallels between modern physics and Eastern mysticism. Then came a wealth of excellent works by other writers exploiting the new metaphysics born of the analogies discovered between quantum physics interpretations and the explanations of reality given by Eastern seers or mystics. The parallelism was extended to the mysticism of the West, and a composite form has appeared in biology, medicine, and psychology. Lately, with Robert Gilmore's wandering in *Alice in Quantum Land*, the parallelism has been introduced to the Western fairyland.

What is left untouched is the mysticism of the land of Africa and its offshoot in America, and in particular the African-Haitian alternate reality and mysticism. It is my aim to reveal the analogies between quantum physics, relativity, chaos

theories, and the metaphysics of the magic island of Haiti (Seabrook 1929). This will allow us to penetrate the complexity of a reality that is not the product of a primitive mentality, but rather that of an intelligence that acknowledges the pluridimensional nature of existence, the parallel universes, and all the wonders of being and becoming (Govinda 1969).

The misunderstood island of Haiti has inherited the mysticism of the whole of Black Africa, as uprooted men and women from diverse tribes in western, central, southern, and eastern Africa were transported to the island with their religious traditions. Through *marronage* (status of maroon) they have coalesced these traditions into a syncretism that is known today as the Vodou religion (Fouchard 1981). Many people will be startled to hear the term *Vodou religion* because they have been brainwashed by the media to equate Vodou with witchcraft and idolatry. The African-Haitian civilization is more complex and sophisticated than that: we are dealing with a world vision as complex as Eastern and Western versions of the universe.

My interest in physics and metaphysics dates back to 1959, during the last year of my baccalaureate degree and my acceptance at the Faculté de Médecine in Port-au-Prince, Haiti. That dual interest was harmoniously blended in the activity of poetry. I was introduced in 1962 to the group Haiti-Littéraire by my friend and classmate, the poet Serge Legagneur. That group was not a literary school but a *cénacle* (club) of poets oriented toward modernity. In December 1963, the journal *Rond Point* dedicated issue number twelve to the young poets of Haiti-Littéraire. At that time, Serge Legagneur and I did not have any published poems in Haiti. This was different for the other members, such as Roland Morriseau, René Philoctète, Raymond Philoctète, Anthony Phelps, Janine Tavernier Louis, Jean Richard Laforet, and Davertige (Villard Denis), the celebrated author of *Idem*, a book of poetry praised by the French critic Alain Bosquet in the journal *Le Monde* (August 17, 1963).



SINSINS meditation

For the presentation of the group to the public, some sections of unpublished poems were chosen from the works of Legagneur and myself. Later on, all the works of Legagneur were published in Montreal, and my book of poetry, *Immanences*, was published in 1988 in Canada by the Editions Cidihca. All the poems in that book were composed between 1959 and 1966. During those years, the wind of modernity was in the air and we were all seeking new vistas in the world of poetry. To me, enlightenment in the field came about by meditation on the principles or paradoxes of the new physics and the revelations of our mystical traditions. I had discovered some analogies between the quantum world and the mystical dimension in my search of ultimate reality.

Through poetic meditation I came to understand the plight of the Surrealists before us who were seeking the source of poetic inspiration. This was revealed to me through what can be called the "poetic trance," which is a sort of *zazen* or sitting meditation. The poet is engulfed into a whirling vortex, a maelstrom, and ends up in other universes from which he brings new revelations or images. To come out of that poetic trance, he has to unwind, so to speak, by turning the vortex the other way around. Thus, meditation or contemplation on the principles of modern physics and the revelations of scriptures has given me the awakening to the unity of all things in space-time. I was awakened to the vision of a unitary principle that the language of poetry can reflect in a comprehensive manner. This seems to be in harmony with the idea conveyed by Werner Heisenberg, one of the founders of modern physics (1932 Nobel Prize) when he stated:

If the harmony in a society rests on a common interpretation of the "one," the unitary principle behind the phenomena, then the language of poetry may be more important here than the language of science (Wilber 54).

Here it is very interesting to note that the same decade that saw the emergence of the Copenhagen interpretation of



quantum physics was the one that gave birth to the Surrealist Movement. The surrealist foray into the realm of unknown dimensions of reality preceded the formulations of Niels Bohr and Werner Heisenberg at the Fifth Solvay Congress in Brussels, Belgium, in 1927, which were to become the tenets of the Copenhagen school of thought. André Breton, the founder of surrealism, published the first manifesto of the Surrealist Movement in 1924 in France. Breton's search for surreality is in fact the search for an ultimate reality. (Surrealism can be envisioned as the search for the unbroken wholeness of a pluridimensional reality).

Following Breton's personal encounter with Sigmund Freud in 1922, he started to work on hypnosis with other poets of his group, namely Crevel, Desnos, Eluard, Peret, and Picabia. However, he had discovered the writings of Freud and his revelation of the subconscious by 1915, when he was a medical student pondering on the means of exploiting the subconscious as the source of poetic inspiration. Hypnosis was one of the methods used by the French poets to penetrate the mesmerian world of the subconscious and to attain a holistic approach in creativity. The rational part of the individual must free the irrational part, the subconscious self, and allow its dynamics to reveal reality in all its dimensions, to create poetry or any other forms of arts without hindrance.

The surrealist methods for penetrating the ultimate reality are equivalent in many respects to transcendental meditation techniques. There is more than one method to reach that trance state that throws the individual in the surreality where he is all-in-all, where he indwells the unbroken wholeness of David Bohm or the Universal Soul of the Eastern mystics (Bohm 1974). Breton called that state "inspiration" (Breton 1995). It is the equivalent of the "supreme ultimate" or *t'ai-chi t'u* of the Chinese tao (Capra 107). It is achieved through "short circuits" or bypassing of the main circuit, the rational one, to allow the subconscious component of the individual

psyche to take over the conscious part and the information processing network (IPN) of the brain.

André Breton and his colleagues tried to reproduce those short circuits through automatic writing; *cadavre exquis*, a poem written in collaboration by many poets; free associations; dreams reconstructions; hypnosis; and probably psychedelic drugs. Some of these methods were only mimicking the real thing—the poetic trance-state—or they were just means to break the ambiguity barrier that separate us from the blessed state of inspiration. Breton described it as a state that overcomes the individual like a crisis of possession or adorcism (Breton 52). The crisis is seen as an overwhelming emotion that grabs, subjugates, crushes, dominates the individual and pushes him into the “immortal,” and sometimes “against his will” (Breton 111). We can also see here the *wrang* (coercive power) of the Germans in describing hypnosis or possession.

The word *immortal* used by Breton can be replaced more adequately by terms such as perpetual now, ubiquitous now, or state of simultaneity, or the eternal now of the Eastern mystics. This is the poetic trance similar to Eastern experience of entering a higher state of consciousness, which is a higher-multidimensional reality or a surreality. Thus, this revolution in art in the early part of the twentieth century has preceded also the New Age movement as a Western form of attainment of enlightenment.

Surrealism as a discipline in enlightenment was seeking total liberation, or moksha or nirvana, like the Hindu or Buddhist seers. Through the attainment of a higher state of consciousness, the poets were expecting to discover the universal self, or the awakening to the ultimate reality. Thus, that discipline was using laboratory methods in dream experiences and hypnosis and its “literary” productions did not conform to esthetic rules or moral laws or injunctions. Some people see a dogma in the manifestos of André Breton. The poets of the surrealist school wanted to continue a revolution that started in

the nineteenth century with the Romantic school and the Symbolists in France (Nicolas 1972), which was a liberation from the rigid shackles of classicism and from the decree of rhymes and rhythms. One of their cherished pioneers in the search for enlightenment was Arthur Rimbaud, a precocious genius author of *Une Saison en Enfer* (*A Season in Hell*) who wanted to be a seer, a visionary. He used the technique of staring to develop psychic abilities, as well as practices similar to transcendental meditation, contemplation, or self-hypnosis (see also Rimbaud's *Illuminations*).

The Surrealist Movement wanted also to see the total liberation of men and women on a social level as well. The poets of the French school had joined the Communist party in their country, but they remained suspect in the eyes of the Marxist-Leninists as revisionists. They could not be obedient to the command of the proletariat; their metaphysics were too idealist to conform to the vision of the dialectical materialism. But Breton's ambition was something similar to the incorporation of the yin yang of the Taoists into the Japanese Zen (Suzuki 1994); in other words, the attainment of spiritual liberation along with material liberation. This explains his success in Haiti when he visited the island in 1945. The country was in need of social liberation and the youth saw in Breton an Apostle of Revolution (La Ruche 61–64).

From the preceding considerations, we can see that the twentieth century was oriented toward enlightenment from the first decades, not only in literature and the arts, but also in physical sciences. According to Gary Zukav, author of *The Dancing Wu Li Masters*, the Copenhagen interpretation of quantum mechanics began a monumental synthesis that went unnoticed at that time (62). It was the merger of the rational part of our psyche represented by science, with that other part of us, the intuitive or irrational side. With the emergence of the Age of Reason, the intuitive part was labeled *la folle du logis*, or “the crazy one,” by the French thinkers. The new physics



revealed to us that a complete understanding of reality requires more than the capabilities of rational thought. We have to pay heed to the input given by the other side of our personality in a complementary fashion. This is at the core of the Copenhagen interpretation and is known as Bohr's principle of complementarity (Bohr 1934).

The Western world is proud of the achievements of its left hemispheric brain, that part which is the seat of reason. Thus, there is a bias to favor the rational, the assertive, or the masculine aspect of us, while relegating the right hemispheric brain to a status of second-class citizen (Zukav 64). That right side, which is equated with the intuitive, the receptive, or the feminine aspect of personality, had achieved recognition with the advent of Freud's discovery of the unconscious, or the "double" of the Mesmerists (disciples of Anton Mesmer, the discoverer of hypnotism). We will see later how the notion of a "double" will help us understand the African-Haitian metaphysics. According to Zukav, the Copenhagen interpretation was an acknowledgment of the limitations of the Cartesian (logical) mode of thinking and a "re-cognition" of those psychic aspects that have been venerated for a very long time in the Eastern civilizations and in the African-Haitian civilization as well (62).

The notion of complementarity was stipulated by Pierre Reverdy when defining the surrealistic image in poetry (Seghers 374). For him, the image was born of the complementarity of two opposite realities. The product was a many-sided or multidimensional impression resulting from the superimposition of single impressions coming from different viewpoints, to use the words of Lama Govinda, the author of *Foundations of Tibetan Mysticism* (93).

Paul Laraque, a young Haitian poet who attended the speeches of André Breton when the latter visited Haiti, approached him as if he was a guru or a mage. In an article published in *Nouvelle Optique* (vol. 1, May 1971), he quoted words of the surrealist "Pope" that remind us of the yin yang quest of

Taoism. The surrealist enlightenment consists in getting access to that dimension where life and death, the real and the imaginary, the past and the future, the speakable and the unspeakable, and the top and the bottom cease to be seen as opposites.

It was at the end of World War II that André Breton visited the magic island of Haiti. He was spellbound by the beauty of that land that was in colonial times nicknamed “The Pearl of the Antilles.” In a speech delivered at the Savoy Café-Restaurant in Port-au-Prince, he confessed his elation in looking at the sumptuous drapery of trees and bushes. To him, Haiti was a land of elation, a repository of poetic thinking, a permanent temptation of poetic vision. There nature speaks without hindrance. There was something hallucinatory in that island where mystery abounds in the forests, the mountains, the ravines, the rivers, the ponds, and the sea (La Ruche 61–64). Now, at the beginning of the twenty-first century, one may concur with him and use a new epithet to call Haiti “The Quantum Island.”

André Breton was surprised to see that the message of the Surrealist Movement was nothing foreign to the Haitian psyche. What he was struggling to implant in the mind of the contemporary Europeans was already part of the Haitian world vision. The African-Haitians, like the American Indians, had remained close to the sources of poetry, the sources of surrealism. He also confessed that his disciples in France and elsewhere in the Western world had been trying to re-establish the link with the primeval consciousness, that internal voice that exists within all men. That psychic force that is more familiar to Haitians than to the Europeans is illustrated forcefully in Haitian Vodou (La Ruche 61–64).

In periods of social and moral crisis, it was very important, according to the author of *Nadia*, to scrutinize that primeval psychic force in order to rediscover the authentic aspirations of the human being. In an interview by René Bélance, a surrealist Haitian poet, Breton stressed the fact that poetry must maintain the contact with the primeval infrastructure of the human



beings, which is the subconscious mind, the intuitive part of man and woman or the wave function that connects us with the universal pan-psychic field of our new metaphysics. It is a reservoir of infinite resources (Bélance 1945).

However, according to Georges Castera, Jr., in spite of the triumphal entry of Breton in Haiti, there was no official enrollment of Haitian poets in the Surrealist school, except Clement Magloire Saint-Aude, who is officially included in a list of the post-war surrealists in the *Larousse Dictionary of Contemporary French Poetry* (234). Nevertheless there was a very strong influence of surrealist tenets on many Haitian writers. The Haitian surrealists—Magloire Saint-Aude, René Bélance, and others—did not practice the dream experience or hypnosis. They were interested in automatic writing, cadavre exquis, the production of fantastic images, and dream stories (Castera 9). The influence of surrealism continues down to the 1960s in the writings of the poets of Haiti-Littéraire, and it is also present in the genesis of that new school called Spiralism, created by Frank Etienne and René Philoctète, the latter being a former member of Haiti-Littéraire. In fact, Haitian writers did not have to officially join the school of Breton because there already existed in Haiti a popular universe dominated by the strange, the fantastic, the weird, the singular, and the dream world that confers to our ordinary reality a surrealistic character.

Furthermore, we must say that André Breton, in his bewilderment about Haiti surrealism or mysticism, did not have a chance to experience first hand the profound singularities of the island's alternate reality. Behind the composite state of the rational and the irrational that he had discovered in our culture, and behind the Freudian subconscious and psychoanalysis, exist other dimensions and forces that only the ontological understanding of humans found in African-Haitian vision of the universe can explain. The tenets of the new metaphysics derived from the principles of quantum physics, relativity, and chaos theories can help us understand that ontological vision.

The parallelism between the principles of quantum physics and Eastern mysticism—and by extrapolation to all mysticism, be it Kabbala, Gnosticism, Rosicrucian, or African-Haitian metaphysics (Vernette 1990)—has been challenged by many thinkers of the Western world (Wilber 3–28). They have warned us of the danger that such an association can be for true religious mysticism. Of course, we must pay heed to these warnings, because no matter how tangible those analogies may seem to be, they should not lead us to the conclusion that physical sciences in their experiments have reached the spiritual dimension of the Immanent Existence or the Biblical god Yahweh.

According to Ken Wilber, the editor of *Quantum Questions, or Mystical Writings of the World's Great Physicists*, their conclusion was that the realms of modern or classical physics and mysticism have little or nothing in common (26). Quantum mechanics and thermodynamics are not there to prove a mystical world view, and all attempts on the part of modern thinkers to prove mysticism with new physics can be detrimental to genuine mysticism. Erwin Schroödinger, the 1933 Nobel Prize winner in physics and discoverer of the wave equation that is the core of quantum mechanics, declares that “religion’s true domain is far beyond anything in reach of scientific explanation” (8). Max Plank, the father of quantum physics, was of the view that science and religion deal with two different dimensions of existence, and that between them there can be neither conflict or accord (Wilber 6). Albert Einstein was annoyed by the new brand of metaphysics and bluntly stated that

the present fashion of applying the axioms of physical science to human life is not only entirely a mistake but has also something reprehensible in it (Wilber 5).

Sir Arthur Eddington, who led the famous expedition that photographed the solar eclipse, which established Einstein’s relativity theory on solid ground, stated clearly,



I repudiate the idea of proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science (Wilber 197).

Sir James Jeans, a mathematician, physicist, and astronomer who was one of the most popular and prominent philosophers of science in the first part of our century, condemned the claims of scientific support for transcendental events (Wilber 6). As a scientist, he finds the “alleged proofs totally unconvincing” and as a human being, he finds most of them ridiculous as well.

The irony in all of this is the fact that many of those giants in modern physics wrote texts that denote an orientation toward metaphysics, mysticism, and the search for an ultimate reality. They have come to realize that in searching the fundamentals of nature at the subatomic level, they were placed face-to-face with a world of forces they can represent only by mathematical symbols. Thus, modern physics is nothing but a shadow world of symbols. Modern physicists were compelled to look beyond the shadows or the shadowy world of ordinary reality. But what can they reach, or see, or palpate? Nothing—whence came the notion of quantum fluctuation, the most paradoxical concept of modern physics. It stipulates that the whole universe, the whole space-time, came into existence out of nothingness. What is beyond that nothingness? Probably an ultimate reality that can be reached only through metaphysical or mystical means.

Albert Einstein in *Ideas and Opinions* came to the conclusion that, common to all men, is a “stage of religious experience” that he called “cosmic religious feeling” (Einstein 52). Cosmic religious feeling is born of the contemplation of “the sublimity and marvelous order which reveal themselves both in nature and in the world of thought.” It is akin to that feeling of awe one experiences on meditating on the cogent intricacy and complexity underlying every aspect, structure, and form in nature or the cosmos. Personally, as a physician who deals every

day with the wonders of biology in health and disease and the intricacies of physiology cogently developed, I am overwhelmed by that cosmic feeling as it brings me down on my knee in adoration before a creator who has revealed himself as the Immanent Existence. Einstein himself reached the confines of mysticism when he wanted to “experience the universe as a single significant whole” (Wilber 102).

Werner Heisenberg, in his illumination about the ultimate reality beyond the shadow reality of science, asked himself

was it utterly absurd to seek behind the ordering structures of this world a “consciousness” whose “intentions” were these very structures? (Wilber 37).

He also sees that

the search for the “one,” for the ultimate source of all understanding has doubtless played a similar role in the origin of both religion and science (Wilber 52).

Erwin Schroëdinger, probably more diligently than other, was also seeking the “one.” He recognized that

science is reticent too when it is a question of the great Unity—the One of Parmenides—of which we all somehow form part, to which we belong. The most popular name for it in our times is God—with a capital “G” (Wilber 82).

Schroëdinger’s thoughts were more in tune with the doctrine of the Upanishads. He favored “the mystical teaching of the ‘identity’ of all minds with each other and with the supreme mind” (Wilber 85). He adopted the equation *Atman* = *Brahman* (the personal self equals the omnipresent, all-comprehending eternal self) as the “quintessence of deepest insight into the happenings of the world” (Wilber 92). This awareness has been the prerogatives of the mystics of all cultures and can be described as a unique experience condensed in the phrase: *Deus Factus Sum* (I have become God) (Wilber 92).

Schroëdinger realized also that experience cannot be obtained from the outside, or simply given as a “notional



acknowledgment” (Wilber 96). It must be approached from the inside, by a direct involvement, as we will see later in the African-Haitian experience of adorcism or possession reported by Maya Deren, author of *Divine Horsemen*. In that Vedantic vision, the mystic becomes “a part, a piece of an eternal, infinite being, an aspect or modification of it, as in Spinoza’s pantheism” (Wilber 97). In that state, the individual becomes all in all:

Hence, this life of yours which you are living is not merely a piece of the entire existence, but is, in a certain sense, the whole; only this whole is not so constituted that it can be surveyed in one single glance. This, as we know, is what the Brahmins expressed in that sacred, mystic formula which is yet really so simple and so clear: *tat tvam asi*, this is you. Or again, in such words as “I am in the East and in the West, I am below and above, I am this whole world.” (Wilber 97).

The French Louis de Broglie, recipient of the 1929 Nobel Prize in physics, in his book *Physics and Microphysics*, testified of that search for ultimate reality as “pure science untiringly pursues the search for this hidden order, these ultimate realities” (302).

Sir James Jeans, in his work *The Mysterious Universe*, also testified of that metaphysical appeal and endeavor as he stated,

Many would hold that, from the broad philosophical standpoint, the outstanding achievement of twentieth century physics is not the theory of relativity with its welding together of space and time, or the theory of quanta with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with ultimate reality (93).

Wolfgang Pauli, 1945 Nobel Prize winner in physics, discoverer of the famous “exclusion principle,” and the proponent of the existence of neutrino two decades before it was discovered, insisted that “rationality had to be supplemented with the mystical” (Wilber 156).

Sir Arthur Eddington, knighted in 1930, was one of the physicists who recognized the limitation of physical science and who equated the reality behind the shadows with consciousness itself, and who sponsored the search of ultimate reality through mysticism. Although he repudiated the idea of proving the distinctive beliefs of religion by the methods of physical science, he nevertheless had limited himself “to showing that certain difficulties in reconciling them (religion and free will) with physics have been removed” (Eddington 1929a). He cautiously acknowledged that

the recent changes of scientific thought remove some of the obstacles to a reconciliation of religion with science, but this must be carefully distinguished from any proposal to base religion on scientific discovery. For my part, I am wholly opposed to any such attempt (Eddington 1929b).

In spite of this disclaimer, Eddington could not help but recognize that the new physics “gives strong grounds for an idealistic philosophy which, I suggest, is hospitable towards a spiritual religion . . .” (Wilber 169). Those strong grounds will be taken up by later scientists and metaphysicians to produce works such as the *Tao of Physics*, and *Dancing Wu Li Masters*. However, we will see later that Eddington was right in sponsoring caution in the process of reconciliation because from the association of the new physics with religion, a new concept of “spirituality” must be conceived to avoid disastrous confusion between the two realms.

From the preceding overview of opinions, we can see that the new physics has incited a search for the ultimate existence where it revealed to the physicists the intangible world beyond the particles, electrons, quarks, neutrinos, axions, and weakly interacting massive particles (WIMPs). Facing forces, energies, and fields, physicists are curious to find out the source of those force fields. On remembering the sayings of the mystics, the physicists saw in their meditation or trance a means to cross the ambiguity barrier. New Agers who believe modern physics



offers positive support for a religious worldview are walking in those steps.

The paradoxes or principles of quantum physics show parallels or analogies with the spiritual world that are not trivial. Quantum physics does not offer a direct proof of a spiritual world, but indirectly it pushes the individual into the search for the ultimate that, so far, belongs to the realm of mysticism. Until now, the principles of duality, ubiquity, complementarity or correspondence, composite state or superposition state, non-local hidden variables, bidirectional arrow of time, Poincaré return, parallel universes, and the influence of subjectivity on the objectivity of nature have been tenets in the realm of religion. Now modern science is revealing to us that they also exist in the physical world as well. This can be detrimental to religion if faith is centered uniquely on these principles or beliefs. By the same token, in establishing the parallels and analogies we discover that the characteristics up to now attributed to the spiritual world are in fact properties of the physical, invisible dimensions of space-time. This will force us to reconsider the true characteristics of the Divine Dimension, which is an X-dimension made aware to us only through “revelation.” No physicist has met God in a bubble chamber, like Moses in the burning bush or at Mount Sinai. In that sense, modern physics—and any other physics that will come in the future—would not be in a position to dismantle the foundations of true mysticism. The divine is off-limits to experimental science because God is not of the nature of space-time. God’s dimension is eternity: a dimension that has no beginning, no end, and no change.

God is the ultimate transcendence, the immanent existence: Yahweh, “I am who am” (Exodus 3:14). All existence comes from him, everything in space-time or the universe. Thus God’s name is Existence, Being, To Be, To Exist. However, that primordial existence has no beginning, no end. It is the opposite of space-time or the universe that has a beginning

and will have an end. Thus quantum physics cannot experience God, because God is outside the empirical domain of science. Everything included in the great chain of being in the cosmos, from matter, life, mind, soul and spirit, belong to space-time and thus are amenable to the scrutiny of modern physics. Thus, the “One” of Parmenides, the Spinoza’s pantheism, and the Universal Soul or Brahman are variant expressions of the same universe or space-time. In this context, quantum mechanics may have jurisdiction over them, because “it works in all possible experimental situations” (Zukav 62).

That state of affairs will force us to redefine our concept of “spirituality” by acknowledging the physical or space-time nature of many so-called spirit manifestations. The “oneness” with the universal soul reveals itself to be “oneness” with space-time, the physical cosmos with all its avatars or manifestations. By the same token, matter is no longer seen as the vile, the inferior manifestation of existence, the nonconscious element of the universe, but as an entity that is intrinsically, essentially psychic or spiritual, sharing that same pan-psychic field with all higher beings in the evolutionary ladder of space-time. Furthermore, the terms *shadow matter*, *dark matter*, and *invisible matter* convey a new concept or a variant of matter not made of atoms and molecules, but rather a physicality comparable to that of light in its particulate form or photon and its wave function or pure energy. Thus, shadow matter known as axion and WIMPs is a physicality, a force field that can manifest itself as particle or wave. It is immaterial in essence while being physical like all energy fields.

This seems to be detrimental to religion or true mysticism, something feared by the founders of quantum physics, by some religious thinkers and other intellectuals. In this new perspective, spirituality is no longer something out of this world, but essentially immanent to the cosmos, to the physical world of force fields, energies, particles, atoms, and man. The quantum fluctuation that began the whole creation and the evolutive



process is essentially spiritual. The psychic or psychionic property is immanent to the cosmos or universe. The universal soul is the psychic manifestation of the unbroken wholeness of space-time. Knowing that space-time is finite by nature, having a beginning and destined to have an end, we must look elsewhere in search of the ultimate reality. In fact, the experience of the Eastern seers and that of the African-Haitian initiates or vodousi is nothing but an illumination about the hidden dimensions of our ordinary cosmos and also that we can be ubiquitous and universal in our unity with the cosmic whole, visible and invisible, being and non-being, like in a Feynman diagram—a graphic showing the incessant transformation of matter into energy and vice versa.

The parallelism between quantum physics and religion can be detrimental when applied to Judaism, Christianity, and Islam, but it is not detrimental when applied to the Eastern religions and to African-Haitian metaphysics or religion because unity with the universal soul or the cosmos remains a fundamental tenet in those latter faiths. The two souls of man described in African-Haitian ontology belong to the physical world and are subject to entropy (change, degradation, evolution). Quantum physics is applicable to them as “it works in all possible experimental situations” (Zukav 62) in the cosmos with its parallel universes. These souls are part of the reality of which the new physics—quantum mechanics, relativity, thermodynamics, chaos theory—study and make mathematical abstractions.

The shadow matter discovered in this century seems to correspond to the properties of the body-double or *semedo* (in Yoruba language) described in the composition of man by the African-Haitian world vision (Herskovits 1967). The psychic function of our organism is nothing but an information processing network (IPN) that encompasses our nervous system and the doubles or souls.

The damage that can result from the parallelism with the Judeo-Christian and Islamic vision of God or the Spirit of God is in the reduction of God's own dimension to the dimension space-time, when in fact, by "revelation," the realm of God is the "ultimate otherness"—the "otherness" that has no beginning, no end, and no change. This is eternity. Thus, modern science cannot know it by empirical means, by using laboratory methods or mathematical abstractions. To do so would be to abound in that "reductionism" that some intellectuals cannot accept (Wilber 27). However, we cannot reject the reductionistic approach when we are dealing with entities or manifestations that are intrinsically of the nature of space-time or the universal soul. Thus we are facing two types of mysticism, one that is related to communion with the unbroken wholeness of the Universal Self, and one that is related to Yahweh's dimension as the "Ultimate Otherness."

The Otherness mysticism cannot be damaged by the parallelism or analogies because there is no common situation. However there can be association, communion through faith, and the "trance state" as they create conditions that allow communication with the Otherness, by opening up the dimension that allows contact with the Otherness. However, the dimension (wave function) should not be confused with that Otherness itself. The pan-psychism of the Universal Self can establish instantaneous contact or interaction with the Yahweh dimension, but it is not of the Yahweh nature. An evolution or translation from one realm to the other can be allowed only through "a new birth." Being "born of the Spirit" is a key to the problem. In the African-Haitian vision, this would be equivalent to the acquisition of a new soul, probably a djoto-like soul, to use their own terminology, but a djoto of the "eternal dimension."

The shadow-matter component of our nature (axions, WIMPs) along with our IPN (information processing network) constitute the physiological and spiritual aspect of man. Being by nature "physical," it is amenable to quantum physics



exploration. The new physics reveals to us new vistas, parallel universes, and their wonders. These fantastic aspects or singularities resemble certain characteristics of the Yahweh Dimension but are not of the nature of Yahweh. They are perishable, subjected to “vanity” or entropy. It is in that perspective that the apostle Paul, in the letter to the Romans, revealed that the whole cosmos, the universal soul is awaiting its redemption or its translation from time to eternity (Romans 8:19–23). This can be done only by fiat, an act of Yahweh himself, something similar to a quantum fluctuation. Ascetism and transcendental meditation cannot do it because all liberation—moksha or nirvana—can lead us only to a higher state of being and consciousness in our space-time or universe. We can escape space-time only by fiat, and this is not of our making. We are stuck to that universe no matter how lofty or ecstatic a station in existence can be.

In the present work I consider some phenomena that were not studied in the popular books on quantum physics and mysticism. Those authors wanted to take the challenge where the scientific abstractions ended in “nothingness” and Eastern mysticism was there to offer an answer. In considering the alternate reality of the African-Haitian worldview, the phenomenon known as the “crisis of possession”—adorcism, channeling, or epiphany—needed to be studied in the light of the quantum principles or paradoxes. Another variant of possession, named by us the Zandoric phenomenon because of the preponderance of the Loa Zandor (a Vodou spirit) and his cohort in that possession leading to physical transmutation, was approached as a “forbidden singularity.” The deification or canonization of the body-double, presented by us as an “axionic clone” (shadow matter replica), testifies of the “physical” nature of the post-mortem status of the individual, a state that is subjected to entropy, degradation, or evolution.

We've tried also to dispel that Freudian, Western interpretation of Vodou possession that wants to see in it a special case of hysteria. That thesis was advanced in 1931 by an eminent Haitian psychiatrist, J. C. Dorsainvil, but many contemporary psychiatrists see in this phenomenon an event closer to hypnosis, the Mesmerian crisis, and the dream state.

The notion of an alternate reality made it necessary for us to approach the question by presenting the concept of reality in its multiple expressions, as a "many splendored thing." Modern psychology has shown that reality is not an immediate and universal perception. It varies from culture to culture—even from person to person—although we have a consensus that gives the so-called ordinary reality.

The new physics has shown us hidden aspects of reality that seem to come out of the world of fairy tales or from the dimensions of science fiction. It has revealed also other dimensions in the universe, the parallel universes and their branching into alternate realities. In Haiti, the magic island, the dimensions of the vodouns or loa (spirits), those entities of shadow-matter composition, are experienced in a tangible physical manner. That is the reason why we suggest to the researcher to repeat the involvement of Maya Deren, author of the *Divine Horsemen*, in their endeavor to fathom the reality of the vodouns, in order to avoid statements from a Freudian ivory tower.

In considering the religion issued from the African-Haitian world vision in its utilitarian and ritualistic aspects, we have brought up the question of its evolution in the manner of other utilitarian and ritualistic religions of the world, such as the Vedic rituals prior to Jainism and Buddhism. We have recognized that a liberation or moksha is also needed in Vodouism to free the adepts from the bondage of the sensible wheel of life and the precarity of the boulé-zin rituals that are supposed to give physical currency to the soul of the departed ones. The only avenue seen so far is the transmutation of time into eternity.



This presentation is that of a poet-physician. Previous studies of the subject were written by physicists, metaphysicians, philosophers, and physicians. Now is the time to be exposed to the approach of a poet-physician. In that sense, the work of Robert H. March, who wrote *Physics for Poets* (1970), will not be in vain. I hope the readers who have reservations about our interpretation of the new science and the new metaphysics can at least relax and enjoy a surrealistic Haitian worldview.

Indeed, it is my understanding that in order to comprehend reality, a metaphysician must use the concepts of the classicists (Euclid, Newton), relativists, quantum physicists, dynamicists or chaoticists, and empirical experiences of Eastern, Western, and African thinkers. To apprehend the “many splended thing” that is reality, a multidisciplinary approach is justified and that can start by paying heed to the wisdom of people on every continent.

In this work I am not saying without any doubt that the phenomena of the African-Haitian reality are exactly an illustration of the new physics, but rather it is probable that the principles, laws, and paradoxes of the new science could explain certain singular aspects of that reality. Also, in spite of our admiration for the Eastern thinkers in their philosophy and psychology, we have our reservation about their interpretation of the world, particularly when they seem to label as illusion anything that does not correspond to their view of the world. Western thinkers and African-Haitian intellectuals cannot abound totally with every aspect of the Easterners’ mental construct. If we want to refer to the many-world interpretation of quantum physics (Everett’s parallel universes), we have to recognize that the Easterners have chosen to create their own reality, a Zen world in some case, and it is one of the multiple branchings of the universe. It is a valid one to the same degree that our African-Haitian world vision is valid.

Furthermore, the African-Haitian reality shares some analogies with the principles of the new science of chaos theory

The geometry of the strange attractor displays the characteristic feature of self-similarity—that is, an unending repetition of motifs within motifs at all length scales (Coveney and Highfield 362). These are the pictures obtained when we look at ourselves between two mirrors. The reproduced image also reminds us of a hologram, a picture obtained by exposing a photographic plate near an object illuminated by a laser beam. This exposure causes a diffraction pattern that will reconstruct the object in three dimensions when exposed to visible light.

In the alternate reality of the African-Haitians, and particularly in the peculiar world of possession and its extreme variant of Zandorism, the principle known as “sensitive dependence on initial conditions” (SDIC) is very dramatic in its manifestation (Gleick 14). SDIC is at the core of the so-called “simple” in Afro-Haitian reality. A simple gesture, a word, a sign, a vèvè, can trigger a Lorenz butterfly effect (a phenomenon like El Niño) that gives currency to bizarre events, surprises, metamorphoses, and spontaneous generation of weird entities. The principle of SDIC is probably at work in the Philadelphia Experiment (Project Rainbow, 1943), which seems to be a Western, scientific counterpart of a Zandoric journey. (The authenticity of the Philadelphia Experiment described below has been put into question). The creation of a high-energy state, using some banal degauss, triggered a cascade of equations that led to an “impossible reality,” the dematerialization and rematerialization of a ship and its crew and their teletransportation from Philadelphia to Norfolk, Virginia, and back to Philadelphia in very few minutes. For the Marines exposed to that oddity, there was complete distortion of space-time and interaction with other dimensions and their entities (Baker, 1963).

Furthermore, the Feigenbaum universal constant, which is that equation revealing that everything in nature obeys a law of scaling, an unexpected regularity hidden in the complexities of things that can also help us see more parallelism or analogies between the disciplines studying and conceptualizing nature



(Gleick 172–74). It can help us see where the Stephen Hawking and Roger Penrose singularities meet the oddities of the trance-state (mesmerian, hypnotic, or Zandoric-type) and the unified theory of Project Rainbow in the Philadelphia Experiment.

In contemplating the evolution of the African-Haitian religion, our vantage point is the theory of immanence as explicated in my poem, *Les Hymnes Cosmogoniques* (1988). It implies, in the light of the new metaphysics derived from quantum physics, relativity, and chaos theory, that Yahweh (God), the ultimate existence and the essence of existence, can be seen as the Great Attractor that creates the finality of evolution. The Great Attractor establishes the trajectory of evolution from alpha to omega, from beginning to end, as the retriever of every occurrence in the evolutive chain. This seems to parallel the thought of the esoterics who see God as Aspir and the creatures of the evolutive chain as Respirs. The image of the strange attractor by analogy illustrates the great feat of creation when by fiat or quantum fluctuation Yahweh called from his existence a primeval energy or master force and scattered it to form the universe.

The state of that initial cosmos soon changes into a chaos of various forces, high-energy fields, and their equivalence leading to matter. The power of gravity in becoming infinite produced the big bang, another chaotic or dissipative system capable of evolution and self-organization. However, the cascade of complexities born out of that explosion seems to follow a finality which is a trajectory aspiring to return to the source of existence, Yahweh, the center of the display or God the Ultimate Attractor.

In the following chapters, the concepts briefly mentioned in this introduction will become clearer with examples. The subject is complex and requires foray in diverse disciplines having obscure visions and terminologies. However I will do my best to make them accessible to the reader.

## Notes

1 Paul in Romans 8:20–21 states “Creation was made subject to vanity [entropy, degradation, decay] . . . The world itself will be freed from its slavery to corruption [degradation, entropy, decay].” The New American Bible uses the term “futility,” the King James Version uses “vanity,” and the French version by Louis Second uses “vanity.”



# I

## REALITY, A MANY SPLENDORED THING

The new physics has spawned an equally modern metaphysics.

—Robert H. March, *Physics for Poets*, 1970

Now, my own suspicion is that the Universe is not only queerer than we suppose, but it is queerer than we can suppose.

—J. B. S. Haldane, *Possible Worlds and Other Essays*, 1927

**T**wentieth-century sciences have opened a Pandora's box, bringing confusions in an otherwise very complex matter, that of reality. Using our common sense, reality does not seem to be a puzzle even though we may sometimes have difficulty assessing the reality of some particular things. In general we feel that we are living in a real world, that we are surrounded by solid, valid objects and persons.

However the notion of reality reveals itself a complicated matter. Scientists, philosophers, theologians, and religious spokespersons describe reality in different ways.

These thinkers have described surrealism, parallel universes, alternate realities, shadow matter, and reality operating in at least ten dimensions (Kaku, *Hyperspace* 1994).

I have been interested in the problems of different forms of reality since my early years as a poet when I discovered the Surrealist Movement in the early 1960s as a member of Haiti-Littéraire.<sup>1</sup> I was twenty-two years old. Furthermore, according to the tenets of surrealism, I was reared in a culture saturated with surrealism and Haitian alternate reality.

The members of Haiti-Littéraire were not bound by the dictate of the “guru” André Breton, the founder of the Surrealist Movement in France. Along with Serge Legagneur, Davertige, Roland Morriseau, and the others, I heard the call for the search of poetry’s source—the source of creation freed of the shackles of literary conventions. It was evident that the new literature issued from the disorder of dadaism—the poetic movement of 1916 in Europe—like an evolutionary species born of chaos theory, and highly influenced by the discovery of Freud in reference to the subconscious (Larousse 70). My own inquiry led me beyond the source of poetry or inspiration, to the realm of ontology, to the source of being, the source of reality.

As poets, we did not have limitations. There were no faculties or boards, no synods or inquisitions to establish boundaries or constraints upon our explorations and their outcomes. Modern physics, biology, theology, and philosophy were given equal access to my inquisitive mind, and the result was *Immanences*, a book of poetry.<sup>2</sup> My total vision of the universe, of reality, is woven into the verses, particularly that of *Les Hymnes Cosmogoniques*. My friends of Haiti-Littéraire considered these verses as one of the most beautiful poetic productions in francophone literature.

As a physician who studied medicine at the State University of Haiti and trained in internal medicine at the University Hospital at Port-au-Prince before emigrating to the United



States in 1967, I faced every day in clinical encounters the clash between scientific reality and the Vodou alternate reality. Although many of my relatives had rejected Vodouism and were practicing Protestants, their mentality has remained “Vodouistic,” embedded in that alternate, parallel reality of the African-Haitian culture.

It has been repeated many times in intellectual circles that Haiti is 90 percent Catholic and 10 percent Protestant, but Haitians are 100 percent Vodouists. This is to say that the population as a whole shares the Vodou mentality, without necessarily being practicing Vodouists or servants of loa (spirits).<sup>3</sup>

The current thinking at the university, particularly at the Faculté de Médecine, was that Vodou was the expression of anxiety neurosis, hysteria, split personality, multiple personality, hypnosis, or frank psychosis. Louis Mars, an eminent Haitian psychiatrist, wrote in 1948 in the review *Psyché* in Paris, “La Psychopathologie du Vaudou” (*Psyché* 1063–1088). Before that, J. C. Dorsainvil presented his famous thesis in 1913, on *Vodou et Névrose*. The same subject was published in a monograph in 1931 at Port-au-Prince. Considering the negative press around the world, it was preferable to present Vodou as neurosis or psychosis rather than something real, occupying some uncommon dimensions of reality (Dorsainvil 115).

The most benign presentation of Vodou came under the label of *réel imaginaire*, or imaginary realism. It was not reality at all. It was pure fantasy, imaginary productions born out of collective anxiety or expectation of a better world.

For the official religious institutions of the country, Vodou was not even a religion. It was witchcraft, satanic worship, something that was supposed to be eradicated from the country. In that sense, the official clergy of the republic led a destructive campaign against the adepts of the Vodou faith. However, their victory was only an accumulation of destroyed artifacts and the Vodou mentality remains unchanged (Métraux 305–317).

From 1960 to the present, there has been a progressive acceptance of Vodou as a religion, due to the influence of ethnologists and anthropologists working in the field establishing the links between the African religion, their ancestral cults, their mystery religion, and the body of belief found in Santería (Cuba), Candomblé (Brazil), and Vodou (Haiti) (Bascom 1950).

Those religions issued from Africa share a vision of the world in which some perceptions of reality are at odds with our commonsense reality and also with the presentations of reality given by the classical physical sciences and modern psychology.

How do we determine if the perception of the Vodouist is real or illusory? The latter is true whenever it clashes with our learned perception. All common men and women apprehend the physical world around us and in us through sensations and perceptions. With our mature nervous system, when we perceive something, it appears as objective and permanent—as having an existence distinct and separate from our self. The perception is associated with the idea of an object, an external reality, something out there reflected in our senses like a pure and simple copy of the external world. For some people, only one argument is necessary to establish the existence of an object—the mere fact that we perceive it. Others think that in perceiving something, we automatically become conscious of two things or two realities: *I* and *the other*. We apprehend two existences simultaneously. However, that distinction between myself and the objects of the external world has been the result of learning as our nervous system progressively matured from infancy to adulthood.

Modern psychology has revealed a step-by-step development of our sensations and perceptions. Our senses don't perceive everything in the universe around us. Our five senses have their limitations, their boundary conditions, even after they have reached their full development. The visual perception of an object, for example, is preceded by visual sensation, a reflection of the object on our retina. That contact produces energy



or electromagnetic waves that reach the cerebral cortex as information amplitude that recreates the image of the object in our consciousness (World Book vol. 6, 359). Many disturbances can take place between those two space-events, the sensation and the perception. People affected by Daltonism cannot see red and green. The red appears black and the green is gray.<sup>4</sup>

In infancy, because of the immaturity of the neurons (brain cells), the distinction between self and an external object or person is not evident. There is a syncretism between the subject and the object. According to Jean Piaget, there is an absorption of the “I” into the “other” things because of indifferentiation between subjective and objective (Piaget 1937). For the very young child, dreams are as real as the events of daylight activities, and he accords the same validity to the real and the imaginary. From ages two to seven years, he recognizes the coexistence of two disparate realities—that of games and imaginary and that of the concrete world—but for him, they are equivalent. It is later on, from ages seven to eleven, that the concrete world takes precedence over the imaginary, due to the development of formal thinking and logic. After eleven or twelve years, he is definitely on an even keel with the adult (Cuvillier 139–143).

Now as adults, we, the commonsense people, have developed a consensus between ourselves in reference to what constitutes reality. There are three groups of criteria: spatio-temporal, social, and intellectual.

In the first group, the spatio-temporal, reality is what interacts with us either by compliance or resistance, accessibility or opposition. This is the presence which is “at hand,” something we can grasp in the present. This is a characteristic the past and the future do not have, because they are in the realm of the imaginary, or pure mental construct. Also, reality strikes us by resistance to our action, such as a stalled automobile resisting our muscular activity (Duret 1929).

The second group of criteria, the social, is the consensus of the witnesses. Here the mental construct becomes more complex and elaborate. Reality depends on a collective choice created by a collective mentality. Notions of objectivity and object may change from century to century or from one millennium to the next. Things are considered objectives when they fit the gestalt (pattern) of the vision or prevision of a specific civilization. Lucien Levy-Bruhl in *La Mentalité Primitive* concludes that primitive men do not perceive the world like Westerners (Levy-Bruhl 1922). They have an alternate reality in which the subjective and the objective are not in drastic opposition as they are in the Western world. Their perception has a different orientation: what we take as objective reality completely independent of our own disposition, feelings, and likes or dislikes is intertwined or subordinated to mystical elements that we designate as subjective. In our time, the products of modern technology such as television, transistor radio, computer, and fax machine would be seen as magic, witchcraft, or miracles in medieval times or antiquity.

The third group of criteria for the perception of reality is intellectual in nature. As the nervous system matures, the individual learns how to correlate the experiences of his different senses, such as sight, touch, smell, taste, and hearing. This is a very important criteria of reality: concordance of the senses. Next, this empirical element must be integrated into a coherent logical sequence, such as a cause-and-effect, spatio-temporal system. In other words, something is real if it is logically possible. Furthermore, that reality is subjected to more scrutiny when our intelligence through reflexion comes to establish a judgment of external reality, of actualization in the present versus an illusion (Cuvillier 146–147).

The preceding overview of the process of perception is what helps us live, act, and survive in the ordinary world. This allows us to eat, sleep, reproduce, study, search, discover, counteract our enemies, defend our values, drive a car, pilot a plane,



avoid a collision or a crash, choose life and avoid death, enjoy a sunset or sunrise, a landscape, a symphonic concert, and admire a companion, a friend, or a great scholar. These mechanisms are at work in every individual of the human species.

However, these mechanisms so far have outlined only one level of reality in our universe. Even at this level, we can find a wealth of variances within its confines that go from the very real, to half-real and somewhat real. There exist other levels of reality in our universe that science has allowed us to discover. Science has opened our eyes over our limitations, or the boundaries of our senses. A dog or a bat can perceive sounds that are not audible to human ears. The sense of smell in many insects or other major animals is highly developed compared to that of humans. The secondary qualities such as colors, sounds, smells, and tastes are translated into physico-chemical reactions (Cuvillier 147–148). Our everyday three-dimensional world has been coalesced with time to form a space-time continuum. There is a new geometry prevailing at the subatomic level or galactic level. What appears to be a solid, unchangeable state, such as my body, is in fact constantly being made anew every second.

A newborn baby has fifty trillion cells, and an estimated six trillion reactions occur in each cell at every second. This allows the biological being to renew itself constantly (Chopra 1993a, 9). It is evident to all students of physiology and biology that there is a very highly complex intelligence at work in nature. The physiology of a protist, an amoebae, or a human being is a wonder of coordinated transactions of energy and information. Every organ concurs to maintain the integrity of the individual being. The kidney, the heart, the lungs, the liver, the digestive system, the endocrine glands, the brain, and so forth work in concert to perpetuate our existence. It is not a blind attempt. It is an intelligent, well-thought-out enterprise with mechanisms capable of making changes to adapt to new situations and continuous assault from the surroundings.

Science also helps us establish that there is an outside world independent of “I,” the observer. The various nervous systems in our ordinary world, such as that of the bat, snake, or man, open up different aspects or qualities of the world. All those qualities exist side by side in our level of reality. They are not make-believe. Each nervous system interprets the “out there” reality and all these interpretations are valid. Your perception offers you part of the total reality. You should not deny the validity of the properties revealed by your perception apparatus. We have to take with a grain of salt the statement of the British neurologist, Sir John Eccles, who wants us to realize that there is no color in the natural world, no sound, no texture, no pattern, no scent, no beauty (Chopra 1993a, 12). My contention is that I am constructed by nature with a system capable of sensing color, sound, scent, texture, et cetera, in the ordinary environment. All of these are conceived to help me remain in existence. In my alternate state of reality, life and death are absolute. They are fundamentally valid. All the beings sharing my level of reality perceive those things one way or another. If we move into another dimension, another parallel universe, we will face new laws and new objectivity. My objective facts are absolutely valid within the confines of my alternate universe.

Malidoma Somé in his “initiation’s account” concurs with this view when he stated that what we observe in everyday life is not an illusion or a big lie, but a specific encoding of reality by nature at our level in the pluridimensional universe. Ordinary reality appears the way it does because of the way we are made (Somé 225).

Science also helps us objectify the external realities in establishing their existence in the past, before we became a space-time event. It has established the existence of our solar system for a period going back five billion years and that the cosmos has existed for approximately twenty billion years (Snow 206–220). Paleontology has revealed to us through various geological ages a reality of beings that preceded us for millions of



years. The fossils of the dinosaurs, hominids, and *Homo Sapiens* are solid realities that validate the past and the evolution of life on earth. By the same token, these discoveries give us an inkling of what is waiting for us in the future. The catastrophies of the past, such as ice ages, asteroids, and comet collisions are bound to happen over and over in the future.

The universe of the scientists also deals with mathematical realities—figures, geometrical forms, motion, atoms, protons, neutrons, quarks, leptons, gluons, and force fields—regulated by some equations. This level of reality does not fall under the scrutiny of our sensations and perceptions; nevertheless, it is as real and valid as our commonsense reality (Primack 124).

Next, we can move to the level of the artist or the poet's reality. This reality had become a no-man's land with some poets of the twentieth century. An initiation is necessary to penetrate the reality of the Surrealist Movement (Breton 1924). The activities of the school of 1924 in France were like that of an alchemist, a seer, a shaman, or a researcher of the subconscious mind and the dream world. They have brought us strange manifestations of realities, and beauty has become very foreign to an ideal of Charles Baudelaire where order, beauty, luxury, serenity, and voluptuous pleasure predominate (*Les Fleurs du Mal* 1857).

Surrealist painters have objectified their new reality in a very eloquent way. Works like that of Salvador Dali, Paul Klee, and Joan Miró have enriched our universe with their surrealist productions (Walton 1967). However, we have to remember that the artists who preceded them in the distant past, from the Italian primitive painters to the *colossi* of the Renaissance and classical periods, never gave us an exact replica of nature. Works by artists like Bellini, Titian, and Leonardo Da Vinci have always remained a mental construct (Valcanover 1981).

In our century, Haitian artists have demonstrated their outstanding creativity in either the naive expressions of a Préfète Duffaut, Hector Hyppolite, Castera Bazile, the expressionism

of Ernst Louizor, the academia of Emilcar Simil, Lyonel Laurenceau, or the school of beauty of Jean-Claude Legagneur (Nadel and Bloncourt 1986). It is also important to call attention to the place given to Haitian alternate reality of the Vodou universe in the country painting productions. For many of the artists, the Vodou reality is more than a folklore, a fantasy world, a tourist attraction—it is a tangible reality.

Another level of reality is offered to us by the philosophers, those attempting to attain the ultimate, absolute reality. Some, like Plato, while maintaining the existence of an “out there,” an objective world external to our mind, refuse to accept it as the absolute because of its transient, ephemeral characteristics. That changing nature is a fundamental aspect of space-time. The sensible world, as Heraclitus said, is always changing and flowing (Cuvillier 148). For Plato, the absolute is of a spiritual nature. It is the world of the eternal ideas, or intelligible essences, archetypes of the sensible things. The objective world is nothing but a very crude copy of the ultimate reality. It is very important to note that for Plato the ideas do have an ontological reality, existing *per se* (in itself), outside and above our minds (Cuvillier 148).

For other philosophers, such as Gottfried Wilhelm Leibniz, the “out-there” is not real, it is only an appearance. For Leibniz, it is not possible to demonstrate with absolute certainty the existence of the external world. The existence of spirit is a more certain thing than that of sensible objects. He came to conceive of the ultimate parts of sensible things, those parts or simple substances are called by him *monads* (Cuvillier 444). It seems that Leibniz came to this concept by analogy of the soul. He frequently called them “souls.” Each of them is the source and the principle of its own activity. They are synonymous with the German *kraft*, and the French *la force*, as well as energy or activity. We can also see an analogy with the wave function of quantum mechanics, the wave function being a mathematical interpretation of the energetic properties of all elementary particles. The



photon, the electron, and the quark are bundles of energy or energy coiled on itself. Thus, the wave like the monad would be the true reality (Copleston, vol. 4, 264–331). However, in our century, Louis de Broglie has established that reality has a dual nature manifested as wave and particle. This is the principle of duality (Theimer 1973).

Baruch Spinoza also came to doubt the reality of the external world. Although he accepted the idea that the universe is divided into mind and matter, he conceived them as “attributes” of one substance: God. It is not to the sensible world that reality and permanency must be attributed but to God only, the Universal Soul. For him, nature is a theophany or an immanent manifestation of God (Copleston 52). The general consequence of this view is that everything that exists, including men and women, is a part of God. In this we literally live and move and derive our very existence. Spinoza held that man’s transcendence is to understand and appreciate the fact that he is a parcel of an all-inclusive, pantheistic God (Copleston, vol. 44, 205–263).

George Berkeley is another philosopher who brought disarray to the concept of the common man’s reality. He believed he could show that matter does not exist, and yet that the laws of physics are real. The major problem resides in the use of terms and the special meaning that philosophers accord to them.

For Berkeley, the existence of sensible things is intimately linked to our perception of them. *Esse est percipi*, their existence is dependent on perception. On the other hand, the existence of spirit is to perceive, *esse est percipere*. If we call idea the object immediately given to the spirit or perceived by the spirit, then sensible things are just ideas. Berkeley has arrived at that conclusion, immaterialism, because of his opposition to abstraction. He denies any reality to abstract ideas. Thus the notion of “material substance” being an abstraction, *ipso facto*, falls into the category of nonexistent thing (Copleston vol. 5, 218–229).

Material things can be reduced to clusters of ideas, but ideas cannot exist on their own apart from a mind. Berkeley

does not wish to deny the existence of substances in any sense except in a philosophical sense.

Furthermore, having assigned the existence of things to a perceiving mind, he ends up calling on an eternal, universal, omnipresent perceiver, God himself, to validate the existence of things.

For Berkeley, “nothing like an idea can be in an unperceiving thing. To be perceived implies connection to a perceiver.” Only persons—i.e., conscious things—exist, as he states “Other things are not so much in existence as manners of the existence of persons” (Coppleston vol. 5, 221).

Nevertheless, there is confusion and inconsistency in Berkeley using the term *idea*. At times he equates ideas with things, and at other times with sensations. For him, ideas or sensible things are “imprinted on the senses by the Author of Nature.” They are called “real things” and therefore belong to the *rerum natura*, the eternal reality of things (Coppleston, vol. 5, 202–257).

Finally, there is also the reality of the religions and believers. Closer to us is the Judeo-Christian vision of the world, at the level of the Pentateuch (the first five books of the Bible). The heroes and saints of the Bible believed in two realities: in that of our everyday, commonsense reality, and in the alternate reality of God and the sons of God or spirits. For them, the “out there” is not an illusion. It is not clearly said that the world was created out of nothingness in the first chapter of Genesis. The first verse makes a statement about the work or action of the Creator and the resulting creation, heavens and earth, but it does not give a *modus operandi* (method of procedure). The second verse speaks of a state of chaos, which is not necessarily the big bang. For the third verse, God is like the demiurge Egyptian Ra, bringing order out of chaos. We can see an influence of the Kemit (Egypt) cosmogonies on Moses’s thinking when we take into account the fact that he was schooled by the Egyptian priests (Anta Diop 309–313). Then



God's command in the following verses unleashed the power of evolution in nature when he said,

Let the earth bring forth vegetation . . . Let the water teem with an abundance of living creatures . . . Let the earth bring forth all kinds of living creatures.

The only direct intervention by God in the development and progression of life on earth was with the appearance of *Homo sapiens*, Adam and Eve. God said, "Let us make man in our image, after our likeness" (Genesis 1:26).

In the Pentateuch, the believers' religion is of a utilitarian nature. They are in search of blessings in the present life. This life is transient and man can perpetuate himself through his offspring that are flesh or dust, matter like him: "Thou are dust, and into dust thou shalt return" (Genesis 3:19). There is no other reality awaiting the human species after death. He will go back to the elemental status of dust in space-time reality. He does not believe in reincarnation or transmigration of the soul. He does not really believe in a soul as an entity separated from his body. His existence is manifested as a body-soul, space-time event. When he dies, the body-soul manifestation ceases to exist.

On the other hand, the early Biblical men believe in another order of existence, the alternate reality of God and the sons of God. They have the ability to commerce with the ordinary reality by theophany, or materialization into our space-time dimension. There has been intimate contact—copulation between the sons of God and beautiful women they chose for their wives. From their union appeared the Nephilim, the heroes of old, legendary men of the stature of Hercules (Genesis 6:1–4). This is a union that God did not approve because, 120 years later, he destroyed mankind by the great flood.

It is very important to notice that in the Pentateuch there is no mention of hell or heavenly paradise awaiting humans after death. The earthlings of Genesis mainly saw themselves as creatures of Mother Earth from which they were taken and to which they shall return as dust at death. It was like going back

to an original womb. Thus, true blessing was a long and happy life on earth and perpetuation through offspring. This explains the curse imposed on a barren woman and the importance of male offspring who can deliver the seeds of perpetuation.

When God or his materialized messengers talked to men, they didn't mention transfer to another dimension or reality before or after death. The Tree of Life that was in the middle of the Garden of Eden had the virtue of giving perpetual life on earth. In the myth of Eden, Adam and Eve were allowed to eat the fruits of that tree, but they did not choose to do so, perhaps because they assumed they would live forever as long as they did not touch the Tree of Knowledge of good and bad (Genesis 3:22). But after their disobedience, God placed some entities of the alternate reality, the cherubim and a fiery revolving sword to guard the location of the tree of life (Genesis 3:24). God did not mention a life in heaven to Abraham during his multiple encounters with the man of Ur. All covenants revolve around realities of our commonsense, space-time dimension.

I will make of you a great nation . . . all the communities of the earth shall find blessing in you (Genesis 12:2–3).

All the land that you see, I will give to you and your descendants forever. I will make your descendants like the dust of the earth (Genesis 13:15–16).

I am your shield; I will make your reward very great (Genesis 15:1).

God does not talk about eternal life in his covenant with Abraham:

I am God the Almighty. Walk in my presence and be blameless. Between you and me, I will establish my covenant and I will multiply you exceedingly (Genesis 17:1–2).

The same pattern repeats itself with Isaac and Jacob (Genesis 28:13–15). At death, Abraham was buried in the land of his kinsmen (Genesis 25:8). Jacob also was taken to his kindred (Genesis 49:33). Moses, the founder of the Hebrew religion,



the prophet of the Torah, died likewise (Genesis 28:13–15). He was buried in a ravine by the Lord himself in the land of Moab (Deuteronomy 34:5–6). There is no extrapolation into life perpetuating in another dimension. In the Decalogue itself, heaven is not mentioned in the rewards of the blameless.

I, the Lord, your God, am a jealous God, inflicting punishments for their father's wickedness on the children of those who hate me, down to the third and fourth generation, but bestowing mercy, down to the thousandth generation on the children of those who love me and keep my commandments (Deuteronomy 5:9–10).

Moses, the mediator, reinforced the warning by saying:

Be careful, therefore, to do as the Lord, your God, has commanded you, not turning aside to the right or to the left . . . that you may live and prosper, and may have long life in the land which you are to occupy (Deuteronomy 5:32–33).

The lofty ethics of the Torah are designed to bring peace, harmony, righteousness, and justice on planet Earth. The evolution of that ideal created the Messianic Age, which was an era of new order on the planet and the solar system. It is within the confines of our ordinary reality. In the evolution of the Old Testament scriptures, we can hardly see mention of a surviving soul living in hell, Eden, or on Earth. In the book of Job, written probably between the seventh and fifth century B.C.E., we find an inkling of the resurrection of the body.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another . . . (Job 19:25–27).

This also appears with a notion of reincarnation, but as a one-time thing placed at the end of the world, “at the latter day.”

In the book of Qoheleth or Ecclesiastes, written probably between 400 and 300 B.C.E., there is no clear-cut relationship or progression between the two realities, i.e., the spatio-temporal and the spiritual ones. For the author, the commonsense reality prevails. Dust is the ultimate reality for us.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? (Ecclesiastes 3:19–21).

The possibility of a transfer from one reality to the next came later on with the prophets. The prophet Elijah was taken up to another dimension, to the alternate spiritual reality, in a chariot of fire. Enoch, a great-greatgrandson of Seth, walked with God, “and he was no longer here, for God took him” (Genesis 5:24). Ezekiel also had a close encounter with the alternate reality of the cherubim when he was transported by them from one place to the shores of the river Kebar. That experience scared the daylight out of him, and he remained in a stupor for days. Enoch’s experience had no bearing on the religious life of men in his time and thereafter. Extrapolation by later generations concerning the passage from one set of reality to the other came in the wake of the deportation of the Kingdom of Israel and then that of Judea to the Assyro-Babylonian lands, and also from the influences of Persia and Greece.

In Job again, we find the glimmer of personal survival in a shadowy fashion in the grave and in Sheol.

There the wicked cease from troubling; there the weary be at rest. (Job 3:17).

In King David’s time, earlier than Job, the notion of a surviving soul is in doubt,

For in death there is no remembrance of [God]: in the grave who shall give thee thanks? (Psalms 6:5).



Later on, the Ecclesiastes put it more bluntly when he said,

But the dead no longer know anything. There is no further recompense for them, because all memory of them is lost. For them love, and hatred and rivalry have long since perished. They will never again have part in anything that is done under the sun. (Ecclesiastes 9:5–6).

That glimmer of the resurrection or reincarnation of the dead found in Job appears in Isaiah figuratively as the resurrection of Israel in Messianic time:

But your dead shall live, their corpses shall rise; awake and sing, you who lie in the dust. For your dew is a dew of light, and the land of shades give birth (Isaiah 26:19).

In one of the psalms of Asaph, probably written in the post-exilic period (fifth and fourth century B.C.E.), the notion of a surviving soul appears as a passage from one set of reality to another.

Yet with you I shall always be . . . in the end you will receive me in glory. Whom else have I in heaven? (Psalms 73:23–25).

The transfer of one dimension to the next, from one reality to the alternate one, become clear-cut in the writings of Daniel, composed probably during the bitter persecution ordered by Antiochus IV Epiphanes (167–164 B.C.E.). The work was produced to strengthen the Jewish people in their ordeal.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever (Daniel 12:2–3).

The current Judeo-Christian reality of man was conceived by the Pharisees, around 135 B.C.E., during the second Hebrew empire, when John Hyrcan annexed Samaria and Idumea (Edom) to Judea. The Pharisees believed in a universal God, different from the purely national God of the Sadducees, and

taught the doctrine of personal relationship with God, survival of the individual soul and retribution in the afterlife, in an alternate reality. The Sadducees rejected these as fairy tales and stuck to the ancestral psychosomatic wholeness that returns into dust.<sup>5</sup>

With the formation of the Talmud, which is the interpretation of the Bible from Esdras time (458 B.C.E.) to the end of the fifth century C.E., the reality of a separate soul or spiritual entity that survives death and the existence of the alternate reality of the great beyond became a certitude (Epstein 125). Retribution after death occupies an important place in Talmudic thinking. Judaism accepts the reality of Gehenna, the pit of fire of Isaiah 30:33, and also the existence of Gan Eden, a place of benediction, a garden of bliss. The wicked spend twelve months in Gehenna for purification and then are transferred to Gan Eden, in the company of the blameless, to enjoy the splendor of the Shekhinah (divine presence) and eternal life (Epstein 134).

The Talmudic presentation of the afterlife is less drastic than that of the Protestant church, which discards all idea of a transfer from Gehenna to paradise. At least the Catholic church has the conception of a purgatory for venial sins and a limbo for the unbaptized. Thus in the Judeo-Christian traditions, multiple variants exist of the reality of the alternate dimension.

Christianity, *per se*, is a direct offshoot of the pharisaic Judaism of the first century. It also shares a strong Messianic vision with the Essenes and the Qumran communities. Some of the figures mentioned in the Dead Sea scrolls have been confused by some contemporary scholars with Yeshuha (Jesus) and the apostle Paul (Baigent and Leigh 199–210). However, it is most likely just a resemblance because the writings may have preceded the appearance of the early Christians by a century or more. There are also some influences of the Hellenistic mystery religion on the development of some concepts in Christianity. The Logos is a case in point. It is the Demiurge of the Egyptian and Greek cosmogonies. By opening his gospel with the creative work of the Logos and establishing



oneness with Yahweh, the apostle John had opened the door to Gnosticism (Liesegang 1951).

Paul, who was well schooled in the wisdom of the Gentiles and Greek philosophy, while being an authentic Pharisee, was taught by Gamaliel and brought into Christianity some hylozoic (all is alive) ideas and the vitalism of the Stoics. For Paul, the cosmos is a universal consciousness awaiting its redemption through the revelation of the sons of God, the Christians.

The world itself will be freed of its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that *all creation* groans and is in agony even until now. Not only that, but we ourselves, although we have the Spirit as first fruits, groan inwardly while we await the redemption of our bodies (Romans 8:21–23). (Italics mine).

With Paul, reality assumes a new dimension, a pan-psychic field (cosmic soul) having expectation, hope, and suffering. There are also corruptible bodies, and spiritual incorruptible bodies. Paul had experienced the alternate reality through out-of-body travel or by direct translation where dematerialization and rematerialization take place. The birth of Christ himself is associated with the invasion of our commonsense reality by entities of the alternate dimension—the angels that spoke to Mary, Joseph, the shepherds; the appearance of Moses and Elijah at Jesus' transfiguration; the angels at the tomb after the resurrection of Jesus; the materialization of Jesus in front of the disciples in the upper room; and the angel that addressed the apostle Philip to go on the road from Jerusalem to Gaza, where he converted an Ethiopian eunuch to Christianity. Following this encounter, Philip was teletransported from the south to the north and found himself at Azotus next (Acts 8:26–40). Jesus talks of guardian angels and of the devil as individualized entities of the alternate reality.

The apocalyptic concept of alpha and omega—the beginning and the end—is another Hellenistic contribution to the

Christian concept of reality. The demiurge Logos is alpha and omega, the source and the end of the cosmos. Thus, the whole universe is an eminence of the Logos. It came out of the Logos and its finality is to return to the origin, so that we will be all-in-all. There is some analogy between this concept and the pantheism of Baruch Spinoza, and the evolution of man and the cosmos, toward the omega point in Pierre Teilhard de Chardin's philosophy (Teilhard de Chardin 1949).

Furthermore, the principle of paradox of faith occupies a strong position in the mental construct of Christian reality. The faith paradox materializes expectations in ordinary reality. The Eucharist is a case in point. To the objective observer, the host is nothing but a piece of bread; but for the believer, the reality of the host is that of the body of Christ. A transformation has taken place when the priest utters the sacramental words. This is transubstantiation. For the believer, two realities exist simultaneously like in the case of Schrödinger's cat, which is dead and alive at the same time in the world of quantum physics (Coveney and Highfield 129–131).

The paradox of faith creates also the dual nature of the believer himself: sinner and saint, mortal and immortal, carnal and spiritual, corruptible and incorruptible, present on earth and present in heaven in Christ. He or she had gone through a process of new birth into another dimension, the alternate reality of the Spirit.

Christianity has made manifest a superposition of states in the Baptism of the Holy Spirit. For this phenomenon, the believer is possessed by the Holy Ghost. His consciousness is overtaken by a higher consciousness. Here also the paradox of faith is at work. That reality may not solidify itself if the adept does not believe in the reality of the Spirit or the possibility of the experience. This is probably why miracles or other paradoxical phenomena are not frequently seen in the Western world, having discarded the faith paradox as a relic of primitive thinking.

An entirely new reality is awaiting us when we pass from the West to the Far East. The mental construct of Hinduism and Buddhism shapes a different commonsense reality, as well as a spiritual alternate reality. For the sense-perception apperception of the world, the Eastern mind goes on to construct a variant of commonsense reality which is at odd with the societal and universal order of the West. For the Westerner, our individual status in life is the complex expression of genetics and nurture. For the Easterner, the actual status of the individual in life is determined by the deeds and actions of past lives or Karma. The socialist-communist theory of inequalities in life should appear irrational in their reality or frame of reference. A change of station or conditions in life requires a revolution from within, not by the upheaval of wars or armed struggle in the society. Their mental attitude in terms of acceptance of their conditions is not like the resignation in a Christian context. They know that changes in their own deeds or Karma will bring change in their status in subsequent lives. However, evolution from the Vedic vision to the Upanishads will allow change of status in the present life by proper training and conditioning, leading to the release from the fatality of the wheel of life (Chopra 1993b). This is conducive to a democratic system. Those who cannot attain moksha (release) in Hinduism, or nirvana (liberation) in Buddhism, are stuck to the Vedic realities of birth, death, rebirth, redeath, *ad infinitum* (Ch'en 105).

The hardship of an ascetic life, the disciplines of yoga to attain higher state of consciousness, and the constraints of transcendental meditation place limitations on the expectations of the believers so that the vast majority have to live within the confines of their *samsara* (cycle of lives). All are searching happiness in their present status. Everyone needs food, clothes, shelter, love, caring, health, friends, family, children, law and order, good and benevolent government. This harmony in everyday life is dependent upon rituals, rites of passages, worshipping and devotion to the gods or to God (Wangu 100–105).



Reality depends on the proper behavior of people. Everything has a proper place, function, and order in society as well as in the cosmos. Improper deeds or actions can cause the entire universe to fall into “unreality” or “nothingness.” Thus, the ethical behavior of every individual is of the utmost importance in maintaining the cosmic order (*rita*) and societal order (*dharma*) (Wangu 100–105).

The Hindu thought is keenly aware of the transitory nature of space-time dimension. Change is the essence of our world. One of the major illusions of commonsense reality is permanence. Enlightenment consists also in getting rid of that illusion (*maya*) which is a hallmark of ignorance and suffering (Wangu 125).

We cannot get away with murder. We don't get rid of the past easily. Immanent justice retaliates sooner or later. Past, present, and future are intimately linked or intertwined. The present is the result of the past and is determining the future. These different aspects of time are intrinsic characteristics of our universe, a dimension that is different from the realm of the gods. Their alternate reality criss-crosses with our commonsense reality, and there exist locations and objects where the two worlds meet. The temple or mandira is such a place or location where the two realities intersect. It is at that crossing place that the gods descend and partake of human offerings, and the devotees can ascend to “heaven” and unite with the deities. In the inner sanctuary of the temple, there is a circle representing heaven. At the center of the circle is a sacred pillar, connecting the “body” of the construction with heaven. It is similar to the poteau-mitan of the Vodou houmfor or temple where the loa or vodouns (spirits) descend to possess the worshipers. Above the sacred pillar is built the “womb chamber” or *garbhagrah* where the deity is believed to be enshrined, and above that is the superstructure of the temple with a tower or *shikhara*, the mountain peak (Wangu 84–89).

Like the Holy of Holies of the Hebrew temple, the “womb chamber” can only be penetrated by the presiding priest.<sup>6</sup> Divine light is supposed to be emitted in the darkness of the inner sanctum. Walking around the sanctum is a form of communion with the divine. From the crossing place of the temple, the deities exert their benevolence. They protect the world from chaos and disorder. There are other artifacts in the temple that allow the passage of humanity to the divine such as doors, niches, windows, and icons. Hindus believe that the deities descend to earth and materialize or take form through sacred images. Although the divine is ubiquitous, devotion is necessary to help give shape to that alternate reality that would otherwise remain formless. The criss-crossing of the two realities is such that seeing (*darshana*) and touching the image make it possible for the believers to ascend to heaven temporarily and to experience the divine.

Icons also have a place in the intimacy of the home, so that the devotee’s reality coexists alongside that of the deity. These icons with their multiple heads and arms or elephant heads depict an incomprehensible, complex reality. The creation of an icon requires artistic skill and spiritual devotion. The sculptor (*shilpin*) requires intense meditation to prepare himself for the work of creation. Cutting a tree or quarrying a stone needs proper *modus operandi*, because in the reality of the Hindus, each grain of matter is inhabited by local spirits. The same belief is found also in the religion of the loa in Haiti. Specific rituals exist in India as well as in Haiti for the cutting of a tree; part of the rituals consists in asking the spirits to leave and dwell elsewhere (Wangu 92–93).

At the completion of the icon, a priest installs various deities in different part of the artifact by merely touching its individual parts. By a special secret mantra, breath of life is infused into the image. In Haiti, the gigantic Vodou drum, called *assotor*, is such a living artifact, and is inhabited by spirits or loa. For Hinduism, there is a major difference between the

sacred place of the *mandira* (temple) and that of the home. For the mandira, the gods are permanently present and they are awakened during the congregational service, but at home the deities are invited, as they descend in the icon temporarily. There is a daily routine of rituals for the individual worship at home, called *puja* in Hinduism, where the deity is invited, bathed, adorned, honored, touched, and seen. Like in the service of the loa, there is a moment when the presence of the deity is felt. As we will see later, it is very dramatic in the Haitian mystery religion. In the *puja* as well as in the service-loa, dances are performed to please the deities, and food, drinks, flour, and perfumes are presented to them. At the end of the devotional service, the deity is asked to rest or to depart (Wangu 95–98).

The utilitarian aspect of the Vedas is still present in the devotions of the *Puja*. There is a transaction between the devotees and the gods. The service is offered with the expectations of blessings from the deities such as peace, wealth, grains, and offspring—particularly sons. Hinduism has evolved throughout the ages, particularly around 800 B.C.E. when the devotees realized that they were entrapped by the gods in the cycle of *samsara*. They needed liberation from rebirth, death, and redeath. The notion of *moksha*—release or enlightenment—appeared as early as the oldest Upanishad writings. Later on (around 500 B.C.E.), some non-Brahmin thinkers such as Jains and Buddhists fostered the abandonment of the old sacrificial tradition of the brahmins. The priests then had to do a lot of rethinking to prevent their flocks from embracing the new religions. One of their solutions was the system of *ashramas*, sacred laws consisting of four stages in the ladder leading up to liberation. These stages are: student, householder, forest dweller, and ascetic. The last stage, *sanyasa*, is necessary if one wished to attain liberation from the vicious cycle of *samsara*. At that level, one could understand deeply the reality of the divine and have communion with it. The great metaphysics of Hinduism began



with the experiences of the mystics. The Upanishadic seers taught between 800 and 450 B.C.E. that all physical and mental activity is a reflection of greater cosmic processes. Moksha is obtained by mystical means and makes manifest the union with the ultimate reality, the oneness of Atman-Brahman (Wangu 104–119).

The altered state of mind of the mystical trance revealed nirvana to Gauthama Buddha. Nirvana is a state of no rebirth, no death, more in the sense of extinction or nothingness. This reality goes beyond the station of the gods, even the supreme triad of Brahma, Vishnu, and Shiva, as they are hologram expressions of space-time dimension or universal soul. They are fractions of the universal soul at a higher level of manifestation. They exhibit all the characteristics of the living universe and thus belong to the everchanging reality of space-time for the Buddhist. They are only at the higher stations in the wheel of life. Thus, nirvana is a total escape from the world of suffering brought on by desire, and also from the realm of the gods.

However, the mystical trance has revealed another variant of that same reality to the Upanishadic seers of ninth century B.C.E. and to the Maharishi in the twentieth century C.E. The enlightenment by opening the door to oneness with the universal one has also revealed that the individual soul, atman, is just a parcel, a hologram expression of that wholeness. Furthermore, the Hindu mystics see the universe as an undivided whole. Its reality with the multiple variants is not plural but one. There is no difference between the individual and the universal. Beyond the superficial self, the mystics have discovered the essential self, which is the real self (Chopra 1993a).

Modern thinkers in Hinduism see the universal reality as a universal intelligence, a pan-psychic field, a universal field of energy and information. According to Deepak Chopra, that pan-psychic field never stops transforming itself, renewing itself at every moment or second. Furthermore, the Hindu physician presents that universal intelligence as an invisible timeless field

or ageless field. However, the latter attributes would belong rather to eternity, not to space-time dimension. Eternity is a concept that is remote from the notion of nirvana of Buddhism, a dimension which has no beginning, no end, no variance. It is the dimension of the Biblical Yahweh, who is the beginning and the end of space-time, but has no beginning or end himself. Thus, time is not quantified eternity (Revelation chapter 1).

Modern Hindu philosophy states that the unseen world is the real world, adopting the implications of quantum physics and incorporating them in their ontology. In fact, exploration of matter by modern science has revealed that beyond the atoms, the quarks, and the leptons lie the forces and energies that are not visible by our naked eyes or perceived by our senses, but they are real. Those forces are the essence of which visible and invisible matter (dark matter) are made—but that does not make the invisible world the real world. Quantum physics only reveals to us that reality has two faces—a visible one and an invisible one. The invisible forces change like the visible world. The perpetual change in the physical world made the Hindu seers, and Heraclitus after them, perceive the world as an illusion. This is also the assumption of the Copenhagen interpretation of quantum physics, following Bohr's point of view. Einstein was opposed to the exaggeration of the theoretical physicists (Gamow 1966).

In fact, it is not the physical world that is an illusion, but rather our assumption of permanence of the physical reality. Impermanence is the truth about all reality in space-time, the visible as well as the unseen. The world of permanence, eternity, is an entirely different dimension, inaccessible to us because it is outside our spatio-temporal dimension. We are fractal events of the universal reality, reproducing on a smaller scale what is taking place on the larger scale. However, we have to consider at all times our limitations. In studying reality, in approaching the universe, in establishing the characteristics of

reality, we have to remember that we are using apparatus or senses that have limited capabilities and extent. Sensations and perceptions are flawed by boundary constraints. We should not speak in an absolute manner of the non-reality of things.

Furthermore, the samsaric tenet in Hinduism and Buddhism about the Karmic effect in determining the individual station in life has been unified with the quantum tenet of objectivity. There is no objective world independent of the observer (Jauch 3). In other words, reality is a mental construct. But the construct is done according to pre-established data, from which the observer has to make a choice. He does not create the objective reality out of nothing. Reality is a matter of choice: even in the Buddhist wheel of life, there is a set of choices, eight in total, from which the individual will make a choice. However some other aspects of quantum mechanics let us understand that the choice is not always a free choice. The choice is always predetermined by the universal field of energy and information.

In our attempt to understand reality, we should not forget the fact that our perception of things can be disturbed by psychiatric illnesses, drug effects, or intoxication and many physical or organic diseases. From the 1960s to the present, the use of drugs for recreation purposes has reached epidemic proportion and is now endemic in the United States. The era of permissiveness has opened the door to all kinds of experimentation in search of self-fulfillment, enlightenment, and access to a higher level of consciousness.

Hallucinogens (mind-altering drugs) such as mescaline (peyote), psilocybin (present in certain mushrooms), and LSD (lysergic acid diethylamide) became popular among young people because of psychedelic or mind-expanding properties. These substances cause a transitory toxic psychosis accompanied by hallucinations. Hallucination is defined as perception without object. An experience closer to the nature of hallucination and is common to every individual is dreaming. In dreams we see,



hear, taste, smell, and touch everything that exists in our world. On awakening, these perceptions disappear, but often we have a good memory of them. We all believe in the Western culture that they are not objective or permanent. That same phenomenon occurs in hallucination, but in a fully awake person, and he accepts them as objective or real. There can lay great danger for the person or people around him in “bad trips,” which are like frightening nightmares where the person feels they are being attacked by terrifying monsters, ghosts, or the devil, and where murder can occur in self-defense, or the user jumps from a tall building to his death on the ground (Easton et al 248–49).

At other times, the hallucinations can be pleasant, agreeable, and pleasurable. During my internship in 1967, I received a teenage girl in the emergency room, brought in by her parents, with the chief complaint of visual hallucinations. She was quiet, smiling, and busy having a good time. I asked her to describe the surroundings and she described flowers everywhere. I gave her the antidote recommended at that time and let her rest. Half an hour later, I questioned her again and she described everything in accordance to our norm. Before releasing her, I wanted to test her with the vision of the outside world through the window. She described some beautiful pink flowers in the bush below the window. I said, “You are not ready. We have to observe you a little longer.”

“No,” she replied, “Come and see for yourself.” She had a knotty smile on her face when I leaned forward and saw the flowers.

It is worth mentioning that flashbacks, or recurring hallucinations may occur after the use of the drug have ceased. Lasting psychotic reactions have also been reported, changing forever the universe of these people.

Marijuana (*cannabis sativa*), popularly known as pot, acts as a hallucinogen in large doses. Acute adverse reactions may occur and psychoses are sometimes precipitated, giving rise to variants of reality.

Cocaine is a short-acting stimulant that may be “snorted” or smoked or shot as “crack.” It can lead over a period of time to hallucinations and psychotic reactions. Typical of cocaine is haptic or tactile hallucination, commonly called “the cocaine bug” crawling on the skin. Other stimulants such as amphetamine, methylphenidate, glues, PCP, and “ice” can alter our commonsense reality. We should not forget alcohol and its delirium tremens that produce hallucinations of terrifying small creatures or fantastic animals, as well as tactile and olfactory hallucinations. Alcohol can produce a type of schizophrenia (mental illness) called alcoholic hallucinosis, which is associated with vivid accusatory or threatening auditory hallucinations (Kelley 2646–47).

In the 1960s, the use of mescaline and psilocybin became prevalent. Before that in the intellectual world, it has been reported that the philosopher Jean-Paul Sartre did some experimentations with mescaline under doctor supervision. The surrealist poets in Europe did likewise in search of total reality. Carlos Castañeda published extensively on ritualistic use of mescaline and his own experimentation with the drugs as a student in anthropology and an apprentice-sorcerer under the tutelage of Don Juan, a Yaqui Indian from Mexico. Castañeda, in order to attain the state of non-ordinary reality familiar to the sorcerer, had to be schooled in the art of becoming a brujo, diablero, or loup-garou (Castañeda 1968).

In the cultural construct of the American Indian, the use of hallucinogenic plants removes the veil placed on alternate reality by the boundary constraints of our five senses. The mescaline produces in Castañeda bodily, physiological changes and hallucinations of all senses, and the acquaintance of an entity as ally, called *mescalito* by Don Juan, the sorcerer.

In our everyday commerce with individuals, we meet a lot of people having different realities than ours. We don’t automatically think about psychiatric illnesses, except in some very obvious cases. Many of our conflicts with people arise from the



criss-crossing of our different mental constructs. For this reason, psychiatric diagnoses must take into consideration the cultural background of the patient. In the Western individual, such as one reared in the United States, a diagnosis of schizophrenia can be considered if the person presents bizarre delusions—odd ideation or magical thinking, superstitiousness, clairvoyance, telepathy, “sixth sense,” “others can feel my feelings,” unusual perceptual experiences, sensing the presence of a force or person not actually present, delusions of being controlled with thought broadcasting, thought insertion or thought withdrawal (Kelley 2454).

However, in the Yaqui Indian or the Haitian Vodouist, some of these remarks are part of their cultural construct, part of their own reality. We will see later the epistemological problems (reference to limits or validity of science) arising from the presentation of Vodou as neurosis or psychosis. Psychiatric diseases exist in all cultures, from neurosis and personality disorders to the major psychoses of schizophrenia and manic-depressive illnesses. The content of their presentation must be analyzed in the light of the cultural constructs. A mental disorder such as pathologic anxiety can be associated with some degree of breakdown in reality testing. Depersonalization disorder, a feeling that healthy people occasionally experience, may become frequent or prolonged feelings of unreality or of strangeness, such as the feeling of not being one’s self; looking in a mirror and feeling as if one were seeing a stranger; being in familiar surroundings and interpreting everything as foreign or changed. In the nineteenth century, Pierre Janet described this feeling of irreality in the disease complex called psychasthenia, which is a milder form of breakdown in perception of reality compared to the total disruption of schizophrenia, a term introduced by Eugen Bleuler in 1911.

In psychasthenia, as well as in hysterical neurosis, the individual may experience feelings of unreality, or depersonalization leading to multiple personalities such as *The Three Faces of Eve*, *Sybil*, and Morton Price’s case of Sally Beauchamps (Easton et al 131).



When the Upanishad seers were talking about the irreality of the physical world, it is highly probable that they were experiencing psychological disturbances induced by their state of trance. The yoga techniques of trance induction are capable of inducing changes similar to mind-altering substances. Likewise, the vivid description of a world described by near-death experiences can be the product of hallucinations. However, this is still an open debate. In depersonalization mental illness, the individual may report that to him everything seems false, both people and objects: *"I am no longer on earth, because I don't see anything that really exists. Things are becoming strange. Something is not as usual."* A darkness seems to embrace everything. The objects are enwrapped in clouds, people are like shadows. Existence is fleeting, like a dream. A feeling of nothingness overwhelms the individual at times, and the world appears empty, void of all existing beings. Thus, the conclusion that the physical world is illusory for those patients.

Schizophrenia is at the other extreme of the spectrum. There is rupture or loss of contact with our commonsense reality. The individual lives by his own mental construct where autism (absorption in fantasies) predominates. There is confusion of the objective and the subjective. Multiple second factors have been proposed for the emergence of this disorder, such as traumatic environment, exposure to drugs, PCP, LSD, amphetamines, birth trauma, and viral exposure in the womb. To this list psychiatrists add repeated transcendental trances and the vodoun crisis of possession. An analogy seems to exist between the statements of the seers and that of the schizophrenics: the physical body, like all material objects, is an illusion. There is no objective world independent of the observer. There is no independent world "out there." A separate human "self" is an illusion. There is no atman or core identity to the human being. "I" is an illusion. There is no difference between the individual and the universal, between atman and brahman.

Is the analogy illusory? Like the psychiatrist, we are using logical principles derived from ordinary reality. We are using a classical mental construct that predominates in our classification of reality as healthy or abnormal. If there exist alternate realities, then we have to reconsider our classification (Haroche 9). Maybe diseases of the brain and experiential second factors, including transcendental meditation and crisis of possession, open windows and doors into the other dimensions of reality heretofore closed to our sense perceptions by boundary constraints. At this point quantum physics may come at our rescue. The next chapter will give us a brief overview of that bizarre science and its reality that is “queerer than we can suppose.”

## Notes

1 Haiti-Littéraire, was a literary group founded in 1960 in Port-au-Prince. It gathered poets, playwrights, novelists, and essayists. The members were Serge Legagneur, Anthony Phelps, René Philoctète, Roland Morrisseau, Davertige (Villard Denis), and Reginald Crosley. A small anthology of their poems was published in 1963 in the *Journal Rond-Point*. See the Introduction for other names such as Jean-Richard Laforet, Janine Tavernier Louis, and Raymond Philoctète.

2 Reginald O. Crosley, *Immanences* (Montreal: Cidhica, 1988). In poetry, we are allowed to use our left brain (the rational) together with our right brain (the intuitive, the irrational) in a composite manner.

3 According to J. C. Dorsainvil (21) there exists in the country a Vodouist mentality that pervades all social classes, educated and non-educated. Very few people escape this predisposition.

4 Daltonism, or color blindness, affects more men than women. More than four out of every 100 men are colorblind, compared to about one out of every 200 women. Most people affected can only see two basic colors of the rainbow and they confuse other colors. This is called dichromatic vision. They can see a fairly wide range of yellows and blues. They tend to confuse reds with greens, and some reds and greens with some yellows. The other type of Daltonism is called achromatic vision. People affected with this form of the defect see the world in shades of white, gray, and black. *The World Book Encyclopedia*, vol. 4, 1974, p. 667.



5 Here it is worth mentioning that the conception of the Old Testament, dust returning into dust, is not far from the modern materialistic, scientific concept of man.

6 The main difference between the *garbhaghar* or womb chamber of the mandira, and that of the Hebrew temple, was that the Holy of Holies was penetrated once a year by the High Priest, on the day of atonement. Leviticus 16:2.







## THE MAGIC OF QUANTUM REALITY

Quantum physics was born on the eve of the twentieth century, December 1900. The progenitor was Max Planck. He revealed to us the other face of light—the particulate manifestation baptized quantum. This was the outcome of a long battle that started in the Western world with Zeno and Aristotle in their attempt to determine whether objects move in a continuous or discontinuous manner. From the physics of motion, we found ourselves catapulted in a web of paradoxes as we discover many hidden faces of reality. The physicists coming after Max Planck made more and more startling discoveries and revealed to us many principles inherent to our universe that contradict the classical tenets of our commonsense reality and that of science itself.

But we have already learned from the dialecticians that contradiction is not negation of reality. Contradictions and



paradoxes are part of the make-up of the universe, like impermanence and the alternation of order and chaos. However, many intellectuals have tried to imprison the world within the confines of the Euclidean and Newtonian laws. The new principles have created an uproar. Briefly we can enumerate: the principle of indeterminism or uncertainty of Heisenberg; the principle of duality of Louis de Broglie; the principle of complementarity and the principle of correspondence of Niels Bohr; the superposition principle; the principle or law of least effort; the principle of ubiquity; the bidirectional arrow of time; the parallel universes; the tens or more dimensions of reality; the criss-crossing of the principles themselves; the Poincaré return; the objectivity of nature as determined by our subjectivity (Theimer 1973).

We can understand why between the two world wars poets began to search for a more comprehensive reality, and spawned the Surrealist Movement. By 1970, Robert March published a book entitled *Physics for Poets*. Of course, poets are not afraid of ridicule. The truly gifted ones are already living in more than one plane of reality, and they have experienced first hand the interplay of subjectivity and objectivity. The scientific establishment has worked very hard through the centuries to establish the parameters of objectivity in order to present an outside world untainted by the vagaries of our subjectivity. In *Physics for Poets*, Robert March explained that by keeping man on the sideline, as a disinterested observer, Galileo and his rationalist colleagues had hoped to discover a reality free from the human mind's subjectivity. But three-and-a-half centuries later, his intellectual offspring were denying that such a split or division was possible (241).

It seems that we are back to the time of the pre-Socratic philosophers who were first initiated into the mysteries religions before being introduced into the physical sciences (Brun 26). There is the likelihood that a modern scientist can be a seer, a poet, or a mystic. All of these disciplines would play a

role in penetrating the secrets of nature. Quantum physics tells us that the mental construct of the autistic mind or the Upanishadic seer is no different than that of a Newton or an Einstein. It is rather an illusion to think that in our observation or measurement of the physical and external world, our subjectivity or inner self is not interfering with or creating that concrete reality (Rae 68).

We can pretty much easily accept the fact that the sense-perception of a Haitian Vodou priest—a hougan or bocor—is different from that of an American Episcopalian bishop or Jewish rabbi as far as their subjectivity is concerned; but to think that what one observes in our scientific studies of nature appears to depend upon what one chooses to observe seems farfetched. In other words, objective observation alone is not the order of things. The subjectivity of the subject determines the appearance of nature. It is like reiterating the postulate of the author of the Epistle to the Hebrew, probably St. Paul, in reference to faith:

Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

This is the startling revelation of quantum mechanics. We are making a choice at every moment. We are constantly creating the world. Consciously or unconsciously, we are making an act of faith, a choice at every instant. With that awareness, can we continue to ridicule the faithful in his belief? He knows that his subjectivity can change the world. He walks by faith, not by sight (Corinthians II 5:7). The Christian Messiah taught his disciples likewise: “Let it be to you according to your faith” (Matthew 9:29). Likewise, the theoretical physicist teaches us that what we think ultimately influences what we observe in the physical reality. Worse yet, atoms may not exist without observers of atoms.

A far-reaching conclusion is what determines the fate of the animal in Schroëdinger’s cat experiment (Wolf 6). Consider a



closed steel cage containing radioactive material, a Geiger counter, and a photocell stripping a circuit that allows a poisonous prussic acid to fill the cage when a radioactive particle strikes the photocell. We place a cat into the cage. After half an hour, what will we find in the cage? A living cat or a dead one? As time goes on, two editions of the cat will appear in the cage—one dead, one alive, like in a surrealist painting of Picasso or Salvador Dali. Likewise, the observer is of two minds while awaiting to open the cage—a happy mind expecting to uncover a live cat and a sad one expecting to discover a dead cat.

What controls the destiny of the animal in the cage? The quantum physics answer is that *you* do—the observer controls the destiny. Your subjectivity and your own expectations determine the status of the cat.<sup>1</sup>

Max Planck's revelation of the quanta, particles of light or tiny bundles of energy, was a blow to the scientific establishment of his time. The history of the nature of light reveals a tug of war between models. The ancient Egyptians and Greeks speculated about the particle presentation. The French philosopher René Descartes (1596–1650) conceived of a wave model on purely philosophical ground. He was to be followed by the French mathematician Pierre de Fermat (1601–1665) and the Dutch physicist Christian Huygens (1629–1695), but Isaac Newton returned to the particle model.<sup>2</sup> Christian Huygens is considered the founder of the wave theory with the argument that light rays can pass undisturbed through each other while particles would suffer perturbations by collisions. The triumph of the wave theory came with James Maxwell's prediction that oscillating electrical charges should emit electromagnetic waves (1860). This became a reality twenty years later with the works of the German physicist Heinrich Rudolph Hertz (1857–1894) (Kaku 1987, 202–27).

For the intellectuals of the nineteenth century, including physicists, theologians, and poets, it looked like nature had revealed all its secrets. The French poet Alfred de Musset stated

that all has been said and that he came too late in a world too old (Oster, tome 2, p. 331). The Graf-Wellhausen School of Old Testament higher criticism in Germany with their methods was supposed to have the last word (Harmon 134). Some philosophers of science claimed that physics would degenerate into an accumulation of irrelevant details to complete the pyramid of knowledge composed of classical mechanics and classical electromagnetic theory (Theimer 234).

At the very end of the nineteenth century, on December 14, 1900, Max Planck's demonstration of quantum was accepted. He explained that all the properties of thermal radiation could be explained by assuming that light is emitted and absorbed by atoms in tiny energy bundles. This was corroborated by Albert Einstein's light photons, which are small, particle-like energy bundles. This was proven by the careful experimental study of the photoelectric effect by several other experimental physicists. Reality was telling us that light seen as energy by our mental construct up to now was also a particulate entity with a mass capable of knocking off electrons, another particulate entity, from a metal surface.

The classical wave theory of light fails miserably to explain that photoelectric effect. This dilemma revealed to us the boundary constraints imposed on our choice of reality. We were in a quandary between two models of reality. On the one hand, we had the photoelectric effect and the particle model; on the other was the wave model of light that offers the only convincing explanation of diffraction and interference seen through Thomas Young's double-slit experiment (Wolf 87). We were forced to face and live with a paradox, that is, something in our universe that has a double nature. Light was at the same time wave and particle. Or, as Louis de Broglie put it, the particles must have a wave nature. He used mathematical equations to prove it. These equations imply that light particles have wave properties: frequency and wavelength. Erwin Schrödinger seconded de Broglie's ideas in his elaborate mathematical theory



called wave mechanics, in which the propagation of particles through space and time is described with an identical equation governing propagation of electromagnetic waves. Hence, it became evident that nature was forcing upon us a new mental construct or a new apperception of reality where a principle of duality is preeminent. Things were no longer simply black or white. The consequence was that matter, like light, has a dual nature. Nature can exist in two different states: a massive state and a wave state, or both at the same time.

These ideas were developed by Niels Bohr and Werner Heisenberg and were accepted by a majority of physicists as the most acceptable interpretation of quantum physics. Their viewpoint is referred to as the Copenhagen School. However, other founders of the quantum theory, such as Planck, Einstein, and Schrödinger, have their reservations. They were not ready to accept on the whole the metaphysics of the Copenhagen school. In considering the inner structure of the atom, that school came out with the idea that an electron does not have a continuous orbit. Bohr's atom has multiple orbits and the electron can jump from one orbit to the next. This is associated with emission of lights or radiation (Wolf 82).

The paradox is that the electron can occupy all these orbits at the same time: this is the principle of ubiquity. The double-split experiment also reveals that novel property of nature. The particle can be in many locations at the same time. That is a concept heretofore associated with the alternate reality of the divine or the spiritual world. Now, at the atomic level, we see a composite state where a particle has several positions, several momenta, and several values for other physical quantities.

A corollary to the state of ubiquity is the superposition principle that indicates that a physical entity can be in a state in which several classically contradictory properties are superimposed onto each other. In commonsense parlance, we can say that in any entity one can find up and down, good and bad, love and hate, life and death, or sinfulness and blamelessness.

We can say, by the way, that in biology, as well as in the spiritual world, the composite state is not such a non-ordinary thing. We will consider that in more detail later on. (See also the principle of complementarity).

The superposition principle appears as a logical outcome of Bohr's concept of wave-particle duality, of de Broglie visualizing his "snake swallowing its tail" wave form of the electron, and Schroödinger's wave function, which is a combination of all the waves of electrons in an atom presented as one wave (Wolf 186). Another key feature of the superposition state is that one plus one can equal zero, one, two, or any number in between (Wolf 186). Like in the case of ubiquity, this new aspect of reality used to be the hallmark of the divine or spiritual world. The Christian Messiah stated that the Father and he are one. Christian dogma states the Trinity is based on the principle that one plus one plus one equal one, as well as three. This gives us a superposition of states: a triad superimposed on unity, one God in three persons. (*Take my words for it*, as the Haitian physicist Parnel Marc used to say in pre-med in 1959). In creating his Church, which is the body of Christ, the Christian Messiah introduced a fourth figure in the unity of the Trinity. He is in the Church and the Church is in him. (Here, by Church I mean all the denominations, not only the Catholic branch). In spiritual mathematics,  $3 + 1 = 1$ , and the Church became part of the Godhead, so much so that the Pope is the Vicar of Christ on earth, and some Christian Gnostics are proposing the godlike nature of man.

Albert Einstein was not very comfortable with the extrapolations of Bohr and Heisenberg. The superposition state implies that a particle in a composite state does not have a position and a momentum. It gets them only when the scientist proceeds to make measurements. This is a very delicate situation. It tells us a lot about the sense perception of reality. It is our interaction that gives reality to the position and momentum of the particle, and to the particle itself. It seems that the



particle does not have an objective, external presence by itself. In a nutshell, it does not exist. It is an entity existing only in the imagination of the physicist.

The Copenhagen theory was on the same wavelength as the idealist philosophers of the caliber of Berkeley and the far-Eastern thinkers. Einstein could not accept this mystical approach to science. According to Otto H. Theimer, he had a quasi-religious belief in an objective external world endowed with all its essential qualities, independent of the instruments and the speculating mind of the physicist (244). To prove his point, Einstein came up with a *gedanken* or thought experiment that shows that particles have definite positions and momenta at each moment of time, even if physicists cannot measure them. This theoretical experiment is known as Einstein-Podolsky-Rosen Argument, and was published May 15, 1935, in *The Physical Review* under the title “Can Quantum-Mechanical Description of Physical Reality be Considered Complete?” The authors tried to prove that, even with quantum mechanics, they can predict with certainty both position and momentum of an object, but not at the same time, having accepted the limitations imposed by that other uneasy principle called the uncertainty principle of Heisenberg. However, Einstein and his colleagues Podolsky and Rosen (EPR) maintain that the object must have had both quantities—position and momentum—beforehand, independent of the time the prediction is made. In other words, they must exist potentially. For this, the scientists used the example of the colliding balls representing neutrons colliding with molecules. There, a neutron is deflected from its original direction of motion by a molecule that acts as a diffraction grating.

According to the Copenhagen team, the actual direction of the neutron can be deduced from the point of impact on a distant screen. But before that impact, the neutron is in a composite state, with all kinds of momenta and therefore no momentum at all. It goes likewise for the diffracting molecule,

which had recoiled into the opposite direction and, by virtue of the conservation of momentum, has acquired a momentum equal and opposite to that of the deflected neutron. However in the EPR experiment, the deflected neutron is measured at a very large distance from the molecule, and from that location they have deduced what direction or momentum it had after colliding with the molecule. For the Copenhagen physicists, measurement of the neutron cannot help predict measurement of the molecule. But for Einstein and company there is a way to do just that, to have measurements of the molecule and the neutron at the same time. To do this, they use the postulate of the conservation of momentum, which is a fundamental tenet of the Copenhagen school. Unfortunately, in the present case, this tenet undermines the concept of composite states in its foundation. Since the molecule is not affected at all by the measurements on the neutron, because of the great distance, there can be no change in its real physical state. Now if we find that the molecule has a definite momentum after the observation of the neutron, it is because it had had that definite momentum all along. Thus in Einstein's view, that is proof that the molecule is part of the objective external reality, having always a position and a momentum. The same holds true for the neutron because of the conservation laws. To think otherwise would require the introduction of another weird paradox: that of an instantaneous momentum transfer between the neutron and the molecule immediately after the far-away neutron is measured. In this case, the transfer would take place over a vast distance, with a speed exceeding the speed of light (Feinberg 1089). This would be the heresy of the tachyon, a particle that has speed greater than that of light (Schulman 481). The concept of pan-psychic field, a wave function permeating the whole universe, seems to fill well the tachyon heresy (Coveney and Highfield 136).

However, in either case we are trapped in a quandary, with the vision of either team. The conservation laws destroy the



foundation of the composite states, and at the same time Einstein's action at a distance destroys his special theory of relativity. The completeness of quantum theory would mean two particles that had previously interacted could still affect each other after they have been well separated. The particles need not be anywhere near one another to affect each other. This is the demise of the necessary conditions of any logical and causal apperception of physical reality (Wolf 162).

Einstein was not ready to accept this heresy. He concluded that quantum theory is inadequate and incomplete since it involves such unphysical, "non-local" correlations that constitute a violation of causality. There are regions of space that cannot be connected with the point of impact of the neutron on the screen—even via speed-of-light signals—yet these regions correlate instantaneously with the measurements made there.

What is responsible for this unusual, weird phenomenon? The mind or wave function of the observer himself. The mere observation of that neutron sends out instantaneous repercussions to the farthest confines of the cosmos, with no other explanation than the analogy of a bocor (Vodou priest) hurting someone located miles away by performing a magical act (wanga) in his houmfor (temple). The reason behind this peculiar property is that the wave function of the observer, that is, his mind, is part of an abstract field that pervades the whole universe. An observation at any given region causes the transformation of a state of potentiality to a state of actuality that becomes manifest everywhere in the cosmos at one and the same instant. This is another illustration of the power of the mind to create reality.

Einstein and his followers lost the battle. There seem to exist faster-than-light connections between distant locations of space-time (Feinberg 1089). This was confirmed in 1982 by Alain Aspect and his team at the Institut d'Optique Théorique et Appliquée in Paris (Physical Review Letters 1804). Two particles separated by a wide distance in the universe become

somehow one single physical entity through the abstract pan-psychic field. Nevertheless, this does not constitute a violation of the special theory of relativity because there is no information transferred between the two regions, according to Coveney and Highfield in *The Arrow of Time*, as the non-local correlations become evident only after comparing the data long after the experiment has been conducted (327).

In the EPR argument, Einstein maintained that no physical theory is complete unless every element of the physical reality or real world has a definite counterpart in the physical theory. Thus, quantum theory does not have this one-to-one correspondence. There is no theoretical element in quantum theory to correspond with each individual event in physical reality. The theory can predict only probabilities, but no individual events. Therefore, according to Albert Einstein, the quantum theory is incomplete. This has been a basic issue in Bohr-Einstein debates.

The EPR argument for the incompleteness of quantum theory is based upon the assumption that the real physical situation of one region cannot depend on what an experimenter does in a far-away location. If this was to occur, one must assume that the measurement in the first location (S1) can telepathically alter the real situation in the second location (S2), or one must deny the existence of independent real situations for things that are spatially separated from each other. Einstein could not accept these alternatives. However, many physicists believe that at a deep and fundamental level, there is no such thing as independent real situations of things that have interacted in the past, but come to be separated spatially thereafter. Thus, changing the measuring device in S1 does change the real physical situation in S2. That is contrary to the logic of our commonsense reality, which requires local causes for transfer of information.

In 1964, John Stewart Bell, a Scottish physicist at the European Organization for Nuclear Research (CERN) in Switzerland, showed in a theorem that either the statistical predictions of quantum theory are false or the principle of “local causes” is



false (Zukav 316). In other words, Bell mathematically proves that if the statistical predictions of quantum theory are correct, then many of our commonsense ideas about the universe are severely mistaken or profoundly deficient. Furthermore, Bell's theorem shows that our commonsense ideas are inadequate also in the description of macroscopic phenomena, or events of the everyday world (Bell 447).

Bell's theorem is based on correlations between paired particles like those in the EPR experiment. However, this experiment was still a hypothetical construct until 1972, when John Clauser and Stewart Freedman at the Lawrence Berkeley Laboratory actually performed the experiment to confirm or disprove the predictions of quantum theory. By this, they proved the existence of superluminal, tachyonic communication. This received further proof in 1982 when Alain Aspect at the Institute of Optics in Paris repeated the Clauser-Freedman experiment with a twist, that is, changing the settings on the measuring devices at the last microsecond (Zukav 310). Thus, physicists eighty-two years after Max Planck's discovery of quantum are forced to accept the possibility that superluminal transfer of information between distant events may be an integral aspect of our physical reality. This is so because the "separate parts" in the universe are not separate at all. According to David Bohm,

. . . parts are seen to be in immediate connection, in which their dynamical relationships depend, in an irreducible way, on the state of the whole system (and, indeed, on that of broader systems in which they are contained, extending ultimately and in principle to the entire universe). Thus, one is led to a new notion of unbroken wholeness which denies the classical idea of analyzability of the world into separately and independently existent parts (Bohm and Hiley 1974).

Superluminal, tachyonic quantum connectedness appears to be a possible explanation for some psychic phenomena, such as telepathy.

The interaction between the observer and the particles through the pan-psychic field reveals to us a great wonder in our ordinary reality. Quantum mechanics is revealing to us other dimensions of our commonsense reality, dimensions that were heretofore assigned to nonordinary or alternate realities. The principle of duality of de Broglie is a fact of life, a fact of existence. The wave-particle duality exists at the subatomic level as well as at the scale of the human being. Niels Bohr and his school of philosophy have stated repeatedly that the wave-particle duality and the mind-body duality are identical phenomena, and both are subject to the same paradoxes revealed by quantum mechanics (Theimer 246). By demonstrating the wave nature of the particle, Louis de Broglie has established once and for all that the basic substance of the particle and of the whole universe is energy. That energy with its multiple manifestations—potential, kinetic, electro-magnetic radiations, weak force, strong force, and gravity—is in essence a psychic field. The pan-psychic field moves by instantaneous propagation while light particles move only at 300,000 kilometers per second, very slowly in a sense. That slowness resulted from the evolution into mass or particles, such as photon, gluon, weakon, and graviton, that are bundles of energy. The superstrings theory shows that the tiniest particles of matter are incredibly short strings of energy (March, *Science Year*, 182–195). Those strings of matter coil and join to form ten other dimensions at the infinitesimal end of the universe scale (March 184).

Pierre Teilhard de Chardin saw the evolution of the universe toward man as a process of complexification (Teilhard 1949). Thus, the appearance of life and man in the cosmos is not such a “freak of nature,” a haphazard phenomenon, but a natural end product of complexification, a process that is still at work and will produce in the future a spiritual man.

What we observe at the scale of man exists at all levels of the evolutionary ladder. Biological life is only one aspect of life.



Man's intelligence is only a remarkable expression at our level of an essence shared by everything in the cosmos. All is life, psychism, and motion. Here quantum physics seems to join St. Paul's vitalism in the letter to the Romans and the mysticism of the Far East.

According to Otto H. Theimer, the accompanying wave of a particle is an immaterial (Theimer 1973)<sup>3</sup> quantity stretched over vast regions of space, very distant from the location of the point-like particle. He sees a similitude between the wave and a soul. The wave would be the soul or the mind of the photon or the electron. The mass of the particle would be analogous to our body.<sup>4</sup> Theimer sees the relationship as two separate, different entities married together like an addition of  $1 + 1 = 2$ . But the real dualism of quantum physics is a  $1 + 1 = 1$  and, as such, is a common property of the whole cosmos.

Space-time began as energy or force and was essentially life, psychism, and motion. It has evolved toward *Homo sapiens* and will evolve further into an Omega State (Teilhard 1949), a Spiritual Man in the Pauline vision. It is wrong to equate mind only as a result of physico-chemical processes, but rather it is the physico-chemical processes that are various manifestations of mind or the pan-psychic field. The fact is that we can equate the functionings of our mind to the wave-function of the particle. From a practical point of view, we can speak of the mind as the psychological function of the biological entity man, a function among many other functions, such as circulatory, excretory, digestive, reproductive function. But all of these functions are manifestations of the psychic-field, which is the essence of existence. Thus, our mind-body duality is two different expressions of a unique essence.

Our body is composed of packets, bundles, or quanta of energy, giving us a localization, a position in space-time; while at the same time, the wave-function aspect is all over the cosmos continuum. At times, the wave function of our composite-self can act as a completely separate entity, and probably can

survive the death or the disaggregation of the particles forming our body or massive state. This will open the door for an insight into the paradoxical phenomena taking place in the alternate reality of the vodouns, as their wave function persists in composite state with the body doubles.

Quantum reality and its paradoxes do not exist only at the atomic level of existence. It is present in biology alongside the classical laws of causality (Theimer 248). Most of the mechanisms governing biological entities are controlled by electrochemical processes that encompass huge numbers of atoms and macromolecules. In the fifty trillion cells that compose the body of a newborn, six trillion reactions take place in each cell every second (Chopra 9). Many of them are deterministic in nature, or follow the laws of cause and effect. However, according to quantum theory, nature and biology in particular are not deterministic in all details (Theimer 248). Heisenberg's uncertainty principle imposes a limit on how accurately we can obtain knowledge of nature through our scientific methodology.

For its more popular expression, Heisenberg's principle states that the position and the momentum of a particle cannot be measured with accuracy. It seems that the tenets of classical mechanics break down when a system is too small. A detailed description of an electron orbit within the small system is impossible (Theimer 250). This limitation is intimately associated with the fact that the probe or instrument used is a particle of the same size and mass as the object under scrutiny. Thus, it is the perturbation of the object induced by the probe that is responsible for the unavoidable errors. Some philosophers opposed to the Copenhagen interpretation of quantum mechanics claim that the uncertainty principle is not correct. But Bohr and Heisenberg, after experimenting with many measuring processes, remain adamantly convinced that the uncertainty principle is valid in all cases. Thus, the epistemological implications of Heisenberg's principle are the provisory value of our science and the boundary constraints imposed on our methodologies.



Like many scientists before them, the Copenhagen theorists tend to extrapolate very much. Most scientists would agree with them that between the two sets of laws governing the world, classical and quantum, the latter is more basic and fundamental. When the Euclidean-Newtonian universe appears to dominate, it is because of change in scale. (Wolf 85). But a statement like “there is no reality until that reality is perceived” (Wolf 122) is too metaphysical in nature or a statement that “all classical ideas about the world had to be abandoned” is too unilateral and ignores the dialectics of nature. This is true particularly after Bohr had discovered an exciting feature of the new physics, that it applied just where it is necessary (Wolf 85) when the world in its dimensions appeared to be continuous, the rules of quantum corresponded with the classical rules. This is known as the principle of correspondence (Wolf 85).

In our everyday transactions with our fellow men, it is the classical rules that appear to predominate. But from time to time, a quantum manifestation will erupt into our common-sense reality to overcome the cause-and-effect sequences. This is what is called a causality violation; or to reverse the space-time arrow in the premonitory kick by letting the future coincide with the present. We will see in more detail later on, this phenomenon in which the future determines the past or the present (Wolf 248).

Another corollary of the principle of correspondence and the principle of duality or composite states is Bohr’s principle of complementarity. The paradoxical nature of these principles created some uneasiness in the minds of many physicists, including Bohr himself, who finally accepted them when he discovered the principle of complementarity, which acted as a safety salve against the untoward effects or harmful features of the paradoxes in observable phenomena. The rationale was that this principle implies that superposition or composite states with several different mutually incompatible qualities exists only in the mathematical abstraction of quantum theory and is

not conducive to contradictory<sup>1</sup> observable phenomena. The composite state collapses under measurement and cannot be perpetuated (Theimer 245). The principle of complementarity redeems the situation of incompatibility by postulating that in any experiment a particle behaves either as pure wave or pure particle. Bohr's conviction is that the principle of complementarity is one of the most fundamental philosophical tenets that govern our universe. He thinks that opposites—like living cells and inanimate matters, body and mind, causality and free will—are mutually exclusive in the realm of observable phenomena, being controlled by boundary constraints of the principle of complementarity.

However, Bohr's extrapolation on the principle of complementarity's restraining power is not all powerful in every domain of nature. In biology, the superposition or composite states are everyday occurrences. Viruses as preliminary life forms keep their inanimate matter structure while being living organisms. Microbiologists seem to think that viruses are regressive forms of unicellular organisms confined into parasitism. However, they could well represent the transitory step from inanimate matter to cellular life forms. Here the superposition principle leads to harmony and permanent or transitory coexistence of opposites. In the realm of medicine, it is at the core of many abnormal entities that are harmful. The loss of blood in a causality fashion leads to low blood pressure and eventually to shock, when the hemorrhage is massive and fast. In anemia, which is also a blood loss induced at a slower pace, we observe the paradoxical high blood pressure.

Heart failure is usually associated with a low output in blood circulation, but in overactive thyroid and in anemia we can observe high output failure. With swelling or massive fluid retention seen in liver failure or heart failure, we can observe kidney failure on the basis of lack of liquid going to the kidney. Dehydration is often causally related to salt depletion, but paradoxically, we often observe a dehydrated individual with high



salt. Also some dehydrated patients can come with very high blood pressure when we would expect low blood pressure, this paradoxical situation is caused by the response of a chemical system whose job is to retain salt when sensors warn of depletion. The treatment of this hypertension is not a fluid pill (diuretics) but intravenous fluid administration.

In a dreadful condition called DIC (disseminated intravascular coagulation), people begin bleeding when, paradoxically, blood clot formation is taking place all over their body. The treatment consists, among many other things, to administer heparin, a blood thinner, that usually makes people bleed. The reason behind that composite state is the fact that the disseminated clot formation are using up their clotting factors and the process must be stopped by heparin.

In the disorder called hypothyroidism (underactive thyroid), the individual becomes nonchalant, dumb, quiet, and lethargic to the point that sometimes he does not drink or eat. We have observed situations in which the patient becomes violent, loud, and agitated: this is called low thyroid madness and the treatment is administration of the deficient thyroid hormone.

On more familiar ground, in sugar diabetes (mellitus), we have an organism full of calories or sugar while the patient is losing weight, like in starvation. In a dreadful complication of diabetes called hyperosmolar state, the individual blood sugar may be in the range of 900 milligrams to 1300 milligrams per deciliter. If it goes untreated, the patient will lose a tremendous amount of weight in a few days. The paradox comes from the fact that the calories are available but they are not used up. It is like a millionaire who cannot use his money to pay his bills.

In autoimmune diseases such as lupus, the individual's own defense mechanisms turn their heavy weapons against him because they identify him, paradoxically, as the enemy.

Health itself is a typical composite state. In order to maintain that happy state of good health, a paradoxical war is waging at every instant on all fronts inside and outside the body

against a large variety of aggressors, microbes, toxins, pollutants, and diverse physico-chemical invaders.

In our space-time, particularly in the commonsense reality, everything around us seems to follow the law of cause and effect. The classical science erected in that same spatio-temporal reality is governed by the same principle of causality. The world is a system of particles in submission to the laws of classical mechanics and electrodynamics. The positions and velocities of all particles in the cosmos are given at one time and they are determined by the laws of nature for the future as well as for the past. Those measurements determine the state of the universe, including infatuation of guys for beautiful gals. Thus, the fate of the cosmos is rigidly established by the laws of nature throughout past, present, and future.

By virtue of that principle of causality, everything is predetermined and occurs in accordance with the laws of nature. A mammoth sophisticated computer called “the Beast” by the doomsday prophets of one-world-order under the Antichrist would be able to store all the present information about the world and predict every future event. For many authorities in classical physics, scientific explanation is the application of the principle of causality. Science not based on that principle is inconceivable. However, quantum physics came with a different view of the world and stated that nature is not deterministic in all details and spoke of the breakdown of causality.

Quantum mechanics as a statistical theory can only assign probabilities of occurrence. The actual values of particle positions, velocities, and others cannot be predicted or determined by the laws of physics with total accuracy. Furthermore, beyond that indeterminacy, the new physics was claiming that the natural sequence of cause and effect could be reversed in a topsy-turvy manner. Einstein’s theory of relativity was there to prove that such an occurrence is not of this world. For the example of a rifle fired at a target, an observer can witness four possibilities, depending on his own traveling time. If he is in a supersonic jet



going at a matching speed with the bullet, the latter would almost seem to be at a standstill, and the target would be racing toward the bullet. If his jet speeded up and moved faster than the bullet, the latter would appear to move backward while still advancing toward the target. Now if the bullet moves at twice the speed of light while our jet is flying at half light-speed, we would see the rifle firing and the bullet reaching the target at the same time (Wolf 166). But if our jet reached a speed greater than half light-speed, we would see the whole scene running backwards. The target would explode, sending the bullet back toward the mouth of the rifle where it would penetrate the barrel and resume the quiet status of an undischarged ammunition (Wolf 166). That last situation illustrates what is called a causality violation: the cause comes after the effect. But because such a heresy cannot exist—something moving faster than light—causality violation is an impossibility. Tachyons do not exist in our ordinary reality.

However, the EPR paradox has shown that simultaneous events can occur in different locations to two objects that were previously in contact, like the “Corsican brothers.” In other words, quantum mechanics could allow an observation of a physical quantity of one of a pair of previously connected particles to create a similitude in the other particle or object. The two objects formerly connected could be light years apart, but as soon as an observation is measured on one of them, the second would immediately assume a similar value. That connection is baptized by Fred Alan Wolf as “the Einstein connection” (Wolf 169). It has been concluded that “something” must go from the location of the first particle or object to the second one—and that “something” moves with a speed faster than light. It is the tachyonic pan-psyhic field. That field establishes the connection and creates the similitude. There is no cause and effect relation between the two occurrences. Observers located in opposite time orders can view the first object as the cause of the second or the second as the cause of the first (Wolf 169).

The physicist John A. Wheeler's double-slit experiment with a light source and a rotatory, nonpermanent, light-sensitive, film-emulsion screen mounted in back of the slits illustrates causality violation. That screen can be raised up to capture a photon or lowered to let the photon continue its journey until it reaches one of two telescopes placed directly along a line in back of each slit.

The experimenter obtains an interference pattern when he raises the screen because the single photon has passed through both slits. When he leaves the screen down, the photon passes through one slit and reaches the telescope in line with that slit, and that telescope measures the particle-like property of the photon. So far, this is business as usual. But here is the rub: the screen isn't rotated into position until well after the particle has journeyed through the slits. The experimenter has made up his mind at the very last minute. In spite of that delay, his choice determines the path of the photon. The effect has come before the cause. The cause is the late choice of the experimenter, and the effect is the path already taken in advance by the photon.

In that breakdown of causality, the future is determining the past (Wolf 263, Wheeler 1980). Could this be explained by the influence of the tachyonic psychic field? The physicist John G. Cramer of the University of Washington has another interpretation (*Reviews* 58/3 1986). It is called the transactional interpretation. Cramer has stipulated that the quantum wave is a real physical wave that propagates through space-time. That wave is always associated with a conjugate wave, which is also real but with a time twist. It runs backward through time and collapses back at the source. Thus it interacts with the quantum wave and modulates it. Cramer labels the original quantum wave an offer wave and the conjugate one an echo wave. In the case of John A. Wheeler's experiment, it is the conjugate echo wave that passes through both slits, backward from the future toward the past, and is received by the light source. If the screen is down, the offer wave passes



again through both slits toward the telescopes. If the screen is up, it absorbs the photon in its film emulsion and sends back through time a conjugate echo wave passing through the slits and is received by the light source.

The pan-psychic field is more conducive to spiritual phenomenon occurring in our world but belonging to the dimensions of non-ordinary reality. In Christian mysticism, the ritual of baptism established a quantum connection between the resurrected Messiah and the believer, so that their fate is intimately sealed forever. Prayer is an instantaneous propagation of information, going at tachyonic speed. That connection opens the door to a dimension outside space-time called eternity.

The Hindu devotee who touches or looks at an icon does that with the purpose of establishing a link between the god and himself. Thus the mandira (temple) is a sacred place where two realities intersect and intertwine. Through the devotions of puja ritual at home, the devotee establishes an intimate contact with the deity by bathing, adorning, touching, and seeing the icon. That link is a quantum connection that seals the destiny of the devotee to that of the god.

In the houngan or bocor alternate reality, quantum connection enters in the formulation of amulet, wanga (a spell), and lycanthropism. The hounsi, or initiate, has a very tight connection with a loa (deity) that requires a special ritual to separate them at the adept's death. That ritual is known under the name of dessounin.

John G. Cramer's transactional interpretation of quantum events can be applied to more mundane or familiar occurrences of everyday life such as the premonitory kick. That quantum event is very prevalent in the Haitian mental construct. It also exists in other cultures in Europe and America with some variants. It is supposed to be a warning system. When I inadvertently kicked my right foot against something, I received a notice of bad omen. Something disagreeable is going to happen. When I kicked my left foot against something, it is a

notice of good omen. For most people in my country, it is the other way around. It is that way with me because I am left-handed. I have been experiencing it from my childhood on into adulthood. Like everything in “quiff” land, to use the word of Fred Alan Wolf (22), it is affected by indeterminacy. It is very capricious. We can go months or weeks without experiencing it, and one day suddenly it is back into your life. So, many of us have learned to ignore it.

Here are a few examples. I am on my way to the library to obtain a book that I want badly as a reference. As I am about to enter my car, I inadvertently kick my right foot. “Baloney, I hope this is not true, I need that book badly!” When I get to the library, I am diligently helped by an attendant who swears that this book is part of their collection. We cannot find it on the shelf, but it is listed in their computer. So, I go home without the book. “Gee! I should have stayed home in the first place and saved myself some gasoline.”

Next example: I am getting ready to have breakfast, a dish with a golden sunny-side up egg. As I approach the table, I inadvertently kick my right foot against something. I pause for a moment. What could it be? What is in store? I hope my breakfast is not spoiled, or the telephone is not going to ring with some bad news. But on contemplating the beautiful sunny-side up, it comes to me that some of the egg can splash over my tie and my white shirt. So, I pick up a paper towel and place it over my tie and the front of the shirt, and I go on to enjoy that good breakfast. Of course, when I’m done there are a few drops of grease over the paper towel and I am glad that I could prevent the bad omen. After all, that premonitory kick was good for something. I protected my immaculate white shirt from accidental splashes of grease or yolk. I go upstairs to brush my teeth and I suddenly freeze when I see myself in the mirror. I had a big splash of grease and yolk on my left sleeve. “Damn it! *Que será, será!*” I could not undo the seal of fate. I could not undo the future.



Here, the transactional interpretation of quantum events can be applied. It is also an illustration of the bidirectional arrow of time. Like in an equation, time moves in two directions:  $E = mc^2$ , goes both ways from left to right and from right to left. In other words, time moves from the past to the future and from the future to the past.

In my premonitory kick an offer wave moves from the time when the sunny-side up was placed on the table, the present, to the future when I am going to splash my shirt with egg and grease. The warning received is the echo wave that moves from the future to the present. All my precautions were an attempt to undo the transaction, but I failed miserably. Someone may think that the premonitory kick is just a coincidence exacerbated by superstition. This is possible. However, the quantum dimension has room for both. The superstition is a belief that modulates the reality around the believer. It gives currency to the reality of the superstition. Thus in Afro-Haitian culture, the premonitory kick is a fact of life. Furthermore as coincidence, the kick falls into the realm of Carl Jung's synchronicity, eerie simultaneous occurrences that are expression of the pluridimensional extrasensory perception (Jung, *Memories*, p. 138).

What is the moral of the story? We cannot undo or influence the future when it is sealed by the transaction of the quantum waves. That transaction is a modulation obtained by multiplying the offer wave with its conjugate echo wave. And the outcome is physical currency, an event that we cannot undo because of boundary constraints. Although our subjectivity plays a great role in the construct of reality, it can do so only within certain limits—the best I could do was to spare my tie and shirt a few drops of grease, but the main event, the big splash, could not be prevented in this type of probability.

Thus, knowing the future in quantumland is not worth the effort and the worry. Only predictions made in the classical world of Newton and Euclid can be changed or transformed to some extent. The weather predictions on television can help us

to evacuate on time or to look for shelter. But even then, the predictions are not always successful. The science-fiction theme of going back in to the past to undo some event in order to prevent some future happening is pure fantasy. It cannot be done within the realm of our dimensions. We will see later how an unknown dimension, outside of space-time continuum, can change the past, the present, and the future.

The offer and echo wave transaction can be seen also as a localization of the pan-psychic field of the EPR paradox. The wavefunction of my body-soul duality extends over the whole universe into the present, the past, and the future. The premonitory kick is a local transaction for a specific event. The transactional waves move at tachyonic speed all over space-time continuum. I was aware of the omen many minutes or hours before it actually materialized itself as space-time event. The existence of that pan-psychic field is also responsible for other transactional quantum events such as prophecy, precognition, retrocognition, telepathy, and telekinesy exhibited by individuals such as Moses, the law-giver; Elijah, the Christian Messiah; the Apostles; Nostradamus; and Edgar Cayce to name a few. The French seer Nostradamus could record quantum probabilities 500 years before they actually occurred, such as the advent of Adolph Hitler and the use of atomic weapons in World War II. When he wrote down the verses of his quatrain, a causality violation took place (Ridge 1993). The future coalesced with the past and the present as a “whole.” Hence the notion of unbroken wholeness of the entire universe expounded by David Bohm, author of the book *Quantum Theory* (1951). The pan-psychic dimension of reality allows the composite states of locality and non-locality, of brokenness and unbrokenness, separated and not separated.

The quantum link between all things in the universe explains how any two points in space-time are both separated and not separated. According to Einstein’s Special Theory of Relativity, when points are connected by signals going at speeds



slower than that of light, the points are seen as separated. When they reach the speed of light, those signals lose their meaning, as space and time coalesce. This is the dialectics of space and time. They exist as we know them in ordinarily reality because of our slow pace. But even there, my wife's time is more rigid than mine. She claims that I am always late and she is always on time. I guess my notion of space is also different. I think that I can cover in half an hour a distance that would take my spouse forty-five minutes.

Now, if we could travel at the speed of light, two points separated on the continuum of space and time would appear to be the same point in the "now." Things are more dramatic with tachyonic speed. Altogether, we could get rid of the prison of time and space. Our body or our consciousness could "drop in" anytime in the past, the present, or the future, or any place instantaneously. This property of quantum reality allows us to identify with the wholeness of the universe, in such a manner that the "observer" becomes the "observed." I am what I see.

The far-reaching implication of that notion has led Erwin Schroödinger to the threshold of Eastern mysticism. He went the way of an Upanishadic seer in saying, "I am in the East, and in the West. I am below and above. I am this whole world" (Bernstein 178). This is also very close to the autistic and subjective reality of the schizophrenics. And Fred Alan Wolf rightly equates the Schroödinger wholeness with the solipsism of some idealist philosophers (Wolf 183). However, a word of caution is necessary at this point. If I am the whole world in quantum dimension, I should not fool myself in believing that I am the whole world in ordinary reality, because I am limited by boundary constraints. The Upanishadic seer or the Yogi who discovers his unity with the universal soul through transcendental meditation and trance can enjoy this rapturous state only during the trance state. When they are out of that quantum state, they wake up in the middle of Newtonian reality and its limitations known to us as commonsense reality. The search for

nirvana is nothing else than release from the shackles of space-time boundary constraints and its cohort of pain, desire, suffering, birth, death, rebirth, and redeath. The glimpse of existence in the wholeness of the Universal Soul of the Hinduism or the nirvana of the Buddhist create the noble desire to look for release (moksha) from samsara (the wheel of life with its multiple stations) and to enter the blissful state of the perfect union with Brahman.

In the realm of ordinary reality, such postulates as “I am the whole universe” is symptomatic of a schizophrenic mental status, bordering on insanity. When the Egyptian pharaoh equates himself with the empire or Louis the XIV with the State of France, François Duvalier with the Republic of Haiti, or Father Bertrand Aristide with the people (that is, the mass which is the Messiah or a theophany of God in his theology),<sup>5</sup> they present to us a composite or complementary state. The health status of the pharaoh was a mirror of the viability of the empire. If he was too old and feeble, he was supposed to be put to death and replaced by a young heir. Later on, that dreadful fate was mutated into a ritual of death and rebirth of the pharaoh, which is a prototype of the redemptive work of the Christian Messiah to save the world. This is all possible in quantumland, but the concrete arm of the composite state engages us to be very cautious in order to prevent deleterious effects for the environment and for us. The king or the president will soon discover that his will is not necessarily the will of the empire or of the people. The mass suffering of the dictatorship of Duvalier could not wish away his departure or overthrow. The Duvalier dynasty lasted thirty years. The Duvalier’s regime was not eradicated by quantum means but by three-dimensional coup d’état. If the power of wave function was at work in the overthrow, considering that the people were wishing him out from the first month of his reign, it took the quantum choice thirty years to manifest itself. Indeed, reality is a matter of choice, but the choices are circumscribed and limited



within certain confines. We will see later on how some of the boundaries can be overcome in the alternate reality of the vodouns. Duvalier was very cozy with the houngans and the bocors in Haiti (Vodou priests). Many people claim that he was a Vodou priest himself, a devotee of the Loa Baron Samedi whose accoutrement he usually wore. Could it be that his initiation in the highest secrets of Vodou helped him to stay in power for so long, or was it good Machiavellian or intelligence machinations? Could it be a combination of both?

Between the head of state and the people, there is a clash of will. Whose will is going to predominate in the construct of reality? Who really has the free will in the destiny of the nation or the empire? Within the notion of free will, there is also that of freedom. Is there such a thing in a highly deterministic world? If it exists, can it be seen as an offshoot of our quantum wave-function? Is freedom a corollary of the principle of indeterminacy? Freedom and free will do not appear to be the resultant of that principle in so far as it denotes our inability to predict certain occurrences with accuracy. Quantum indeterminacy is different from simple choice in alternate states, actions, and systems. In our vital systems, atoms, electrons, and other particles are facing choices at every instant, but they are not the choices of the principle of indeterminacy.

Furthermore, free will is not a corollary of causality violation. There is no reversal of cause and effect when we exercise our free will. Here we may choose a course of action or a behavior that is outside a set or a system of cause and effect. In our reality there is a criss-crossing of causalities. Multiple systems of cause and effect are criss-crossing and intertwined. Sometimes they harmonize their aims, sometimes they are in frank opposition or open warfare. Human physiology reveals an array of deterministic functions involving about six trillion reactions in every cell every second. Physiology is the most coordinated intelligent manifestation of nature. All of these reactions function in a deterministic fashion with a finality. It is not the

product of random chaos. The wave function of our dual nature is also at work in these multitudes of reactions. It can influence them in one direction or another, but it does so within certain limits. Our actions, our freedom or free will are illimited within a certain limit. We should not fool ourselves. That “illimited” action is very restricted. Those six trillion reactions taking place every second inside of our cells constitute an infinite number, an illimited number of physiological reactions, but they constitute also a boundary. Some violation means death.

Free will is not absolute freedom. It is freedom to make a choice within a set of predetermined choices. Some choices mean life, others mean death. The quantum principle of indeterminacy is one of the limitations imposed on our freedom or our free will. Is there such a thing as free will? The answer to that question is a relative one. The Universal Intelligence or the Creator or the Immanent God has also predetermined in what manner we are going to exercise our free will. He already knows the option of the choice that we are going to make. What we are is highly predetermined in part in our genome or set of genes. The interaction of the genome with nurture will produce individuals whose behaviors and actions correspond to a predetermined set of choices in a built-in programming.

That predetermination should not be confused with the narrow predestination of Jean Calvin and other fundamentalist theologians, in which God has already decided before the foundation of the world who is going to be saved. It is the mechanism of salvation that is predetermined and also the set of choices concerning that salvation. The programmer knows all the options and all the decisions, but he does not impose a choice to an individual at every step in all matters. The final decision remains with the individual. There are occasions when Yahweh exercises his own free will in dealing with human decisions. There is criss-crossing of will between God and men. God wanted to warn the Ninivites about an imminent doom. So he chose the prophet Jonah for that ministry. But Jonah did not



like the Ninivites, who have been a nation of oppressors for his own people. Thus, he decided to go elsewhere to preach. Here is a clash of will between God and a human being. As long as we accept God as a person, we have to recognize his right to free will as well. He has his own agenda, and Jonah has his own as well. Who is going to predominate in that struggle? God did in the occurrence, but not in a dictatorial way. He did not prevent Jonah from making his own choice, or exercising his free will to go to Spain instead of Niniveh. Jonah's choice led him in a middle of storm and a shipwreck. God took advantage of the situation by rescuing Jonah from death when a monster fish swallowed him up and threw him out on the shore of Niniveh where he had no choice than to give praise to God and to perform his duty of prophet by preaching repentance.

The Hebrew God, Yahweh, has exercised his deterministic power in very specific situations while respecting the limited free will of the individuals. In this manner he chose Abraham, Moses, Jacob, David, Elijah, Isaiah, Jesus of Nazareth, and the Apostle Paul, to name a few. At times, He seems to make the wrong choice. Many of these people followed God reluctantly. Abraham did not always use his faith when in danger. He lied twice about his wife being his sister in order to escape death from the lusty kings. Jacob imposed some conditions to God in order to accept him as his God, and scriptures say that God loved Jacob and hated Esau before their very birth. However, that does not mean Esau is eternally lost. This is not an after-death outcome. It is election for a job on earth, to be the progenitor of the nation of Israel.

The deterministic power of God and that of nature does not eliminate the existence of human free will. They transact with it in a complimentary manner, or composite fashion, and at times, constitute a menace to its very existence. Lust is a composite situation for the Christian. The deterministic workings of his physiology are in contradiction with the lofty ethic of the Messiah. The brain is one of the major sex organs in our

species. The sight of a voluptuous woman triggers a cascade of physico-chemical reactions in our organism. That is a built-in programming for the perpetuation of the species, and nature makes it enjoyable so we don't lose interest in reproduction. If it was a painful experience, many of us would have dropped out of the marathon long ago. We would be an extinct species like the dinosaurs. That is what the mass of hypocrites in the United States feigned not to understand when former President Jimmy Carter confessed to *Playboy* magazine that he has lusted in his heart after women. The bigots wanted to crucify him because he revealed himself a normal man. The poor guy could not help it; he was made to be like that. That is a deterministic decree of nature. That biological decree does not ask a consent for reproduction from the male or the female person. It has programmed them to fire the flame of lust when they are in the situation. However, the human species can override the deterministic physico-chemical reaction of libido by restraining the urge to chase or capture the voluptuous aphrodite. By exercising that other deterministic programming called free will, he resolves the antagonism of the complementary state. The free-will programming comes about by education, sets of "dos and don'ts," menaces and rewards.

The disobedience of Adam and Eve is an illustration of a composite state in which two opposite sets of instructions are given to the couple. Eating of the fruit of the tree will lead to death according to God, or to deification through knowledge, according to Satan (Genesis 3:19). There is a cause-and-effect mechanism established by the Creator in ingesting the fruit, the type of fruit that makes you salivate like a Pavlov's dog. Its appearance is very inviting, but the instructions are a set of choices creating a dilemma in the minds of the couple. God also is facing a dilemma. Why place beings created in the image of God himself in front of such a temptation? Was God responding to a challenge or a bet presented by Satan? In accepting the challenge, God was playing dice. Adam and Eve



were already Godlike; they were created in the likeness of God. Thus, the enticement of Satan to become like God would be easy to brush aside. But the adversary used a twist in his argument. He played on awakening their pride by suggesting they were ignorant, and they gave in. The result was death. But opposing that causality of death was the causality of redemption, first in the law of Moses, and secondly, in the sacrificial atonement of Christ on the cross. Here again, salvation is offered through free will. We have to make a choice, to accept or reject that means of redemption. The deterministic will of God seems to be in a superposition state with man's free will. However man's free will is subjected to boundary constraints. The Creator's free will dominates all alternate wills. He establishes the set of choices and the manner our choice constructs reality.<sup>6</sup> All alternate realities are pre-established. All free will is pre-established, as they can be exercised only within the confines of the principle of immanence that postulates the universe emanates from God and must return to God. This would be an equivalent of Poincarré's return.

The notion of recurrence or eternal return of things laid down by the Stoic philosophers, by the samsaric cycles of life, by the study of the seasons, and of history, has been codified by the French mathematician Henri Poincarré in a theorem. That mathematical expression applied to isolated systems (for example, the universe itself) which, given enough time, will return to its initial state, and will do so infinitely often, in a cyclic manner. That cyclic recurrence can be envisaged as the bidirectional arrows of time. It is present in the equations of classical physics as well as in quantum reality. In their determinism, the equations can recall the past and foresee the future when the initial data are known. From a vitalist point of view, the universe as an isolated system emanated from Immanence, the alpha and omega of all existence, is subjected to the law of recurrence either through  $E = mc^2$ , or the law of the conservation of energy, or entropy, through birth and death in

biology, health and disease recovery in pathology, or in evolution seen as a trajectory of being from alpha to omega and vice versa. The complexification process tends toward the concretization of the image of God in nature, or Brahman in Atman, as a fractal or hologram manifestation of the Universal Soul, repeating the display of self-similarity at all levels of creation or evolution. The Poincarré's return is very strong in the alternate realities. It is at work in avatars, materialization of spiritual entities into our three-dimensional commonsense reality, that are followed by a return to their initial state.

In the macroscopic world of our everyday reality, the arrow of time often assumes irreversibility. My progenitor who no longer exists went through birth, maturity, and death. He is not returning as "my father" in our three-dimensional world. His equation has reached equilibrium and has stopped.

However at the microscopic level, his arrow of time-existence went by in a bidirectional way, from the past to the future (atoms to man) and then from the future to the past (man to atoms) in a manner reminiscent of the Genesis principle "thou art dust and into dust thou shall return" (Genesis 3:19).

In the alternate reality of Vodou, we will see later how a strong Poincarré's return is at work in the claims of the Zandor society. In what we shall call the Zandoric phenomenon, the macroscopic is changed into wave function, allowing teletransportation, ubiquity, and then is changed back into the initial macroscopic state. In metamorphoses, the Zandorist goes from man to wave function, to animal and then to wave function and to man. They seemingly have acquired the formula that allows singularities forbidden by Roger Penrose in his cosmic censorship (Coveney and Highfield 102), which is a decree without theoretical justification, establishing a dogma stating that naked singularities are forbidden in our universe. The "Beam me up, Scotty," in *Star Trek* is a typical singularity (Weyland 71). The censorship makes sense in the confines of our commonsense reality and into that other face of modern



science named thermodynamics. The theorists of the latter science want to recognize only an irreversible arrow of time in the complex, macroscopic world of ours. Their arrow of time is unidirectional, that is, a nondialectical point of view. It is highly probable that time evolution is reversible in dissipative dynamical systems like it is in conservative, linear dynamical ones. The surprise creations issued from a nonlinear chaotic system, in which self-organization popped up out of chaos, are more likely the manifestation of reversibility, when order moves into chaos and then goes back into a new order.

The theoretical physicists of thermodynamics have recognized that quantum mechanics and thermodynamics constitute a Janus-type figure, or the opposite sides of the same coin (Coveney and Highfield 281). They have acknowledged that the complex structure of the world overwhelms our linguistics, and our brains are bedazzled by quantum physics. Other analogies exist between the two disciplines, as pinpointed by the Brussels school represented by Ilya Prigogine, Maurice Courbage, and Baidyanath Misra. They have found that a complete knowledge or certainty in the description of thermodynamical system destroys its view. That is the equivalent of Heisenberg's uncertainty principle. Also, there is a complementary vision of time. In one, reversibility dominates the dynamical equations, and in the other, irreversibility reigns amidst fluctuations, uncertainty, and chaos. The latter is our commonsense reality, which is a world of instability and decay or entropy toward death and equilibrium (Coveney and Highfield 281). However, this complementary vision may be the result of differences in interpretation of entropy. Usually entropy means increased disorder. Sometimes entropy means return to the simplicity of uniformity or equilibrium or death. In this acceptance, chaos means uniformity as opposed to complexity. That change of direction toward simplicity can be seen as a reversal of the arrow's direction. Furthermore, when we go beyond equilibrium into the dissipative systems that are capable of creating new

entities through self-organization, we are in the presence of a new arrow's direction, a new reversibility. This in itself is a new order that some scientists call also chaos.

Here also chaos is victim of the complementarity principle. On one side it is uniformity, simplicity, rest, and death, and on the other side it is instability, fluctuations, complexification, disturbances, disaggregation, decay, destruction, and death. In one of the tools used by the physicists to study thermodynamics, designated phase-space portraits or gallery, there are regions of regular behavior coexisting side by side with regions of irregular behavior (Coveney and Highfield 283). A novel aspect of the Poincaré's return is applied to this gallery. It is the version of Poincaré's nonintegratable systems. Scientists came up with a theorem establishing that the Poincaré's nonintegratable systems represent an intermediate stage between complete regularity and utter chaos. This is the KAM theorem, named after Kolmogorov, Arnold, and Moser (Coveney and Highfield 282). Linearity or simplicity does not dominate in nature. Complexity is the order of things in the universe. To maintain the concept of irreversibility, some scientists in the field of thermodynamics have reduced the meaning of entropy only to that of change, that is, a measure of the capacity for change in an isolated macroscopic system (Coveney and Highfield 362). In that sense, the direction of evolution does not count. What matters is change only.

The KAM theorem has reestablished some harmony with the dialectics of nature. We have to recognize that irreversibility is a fact of life in many aspects of our everyday, common-sense reality. If I turn 100 years old, I might be seen as a distinguished, old, decrepit centenarian. But I will never be again that handsome thirtysomething that used to make the girls go "ga-ga." Thus, the concept of aging itself seems to be an irreversible phenomenon highly visible in biology, standing in opposition to the claims of Deepak Chopra in *Ageless Body, Timeless Mind*. The irreversible process of aging can be slowed down or accelerated, but nevertheless remains relentless. It will



stop at death. At this point, it will retrace the trajectory from order to disorder, from the macroscopic to the elemental. The KAM theorem can be seen at work in the treatment of anorexia nervosa. An accelerated aging process from starvation and other biological disturbances leads to premature aging, where a young woman twenty-five years old presents with the body of a ninety-five-year-old woman. A successful therapeutic regimen will bring her back to the status of her third decade. If there is no relapse, she will lead a normal life with a slow aging process until equilibrium at death. Thus, inside that isolated system which is her body-mind complex, there are complementarity of time arrows. This complex coexists with other complexes with their own time sequences and arrows inside that huge isolated system, which is the universe where stands absolute time—absolute time being the trajectory of space-time toward the Immanence, the alpha and omega of existence. The trajectory of absolute time is a full circle, manifested as forward or backward arrows on local or fractional space-time.<sup>7</sup>

Quantum reality and thermodynamics constitute parallel or criss-crossing realms in our space-time. In some circumstances, where a superposition of states exists in quantumland, such as the overriding of two parallel branches of reality, one very common and the other rare or maverick, one can obtain unexpected results like the Lorenz butterfly effect, the Lorenz attractors, or Mandelbrot's fractal pattern of very complex designs.<sup>8</sup> Besides those two realms of reality, there are what Hugh Everett III, in 1957, called parallel universes of quantum physics. The words "parallel universes" are misleading because they presuppose existence of universes outside our space-time universe. In fact, what Everett is talking about is subdivisions inside our own universe. The idea originated with the electron existing at the same time in multiple orbits around the atom's nucleus. Thus, it exists in each of many dizzying numbers of parallel universes observed or manifested as the single electronic cloud (Wolf 256). From there, the universe is seen as a

big quantum world with a multitude of branches spread out in space-time. Those branches are all potentialities existing at the same time as parallel universes. For Everett, the universe is a big universal wave function that spreads out into smaller branches or microuniverses. And every individual exists in a fractal manner in all the branches, in all the potential worlds or parallel microuniverses.

The notion of unbroken wholeness of the universe leads to the implication that we are the branches and we are in the branches at the same time. Furthermore, the numbers of branches are not fixed. They keep spreading as more interactions take place between existing branches. Here we can see an analogy with the dissipative systems of thermodynamics. Our quantum world is constantly splitting into multiple copies of itself, clones, a billion replica of itself. When two persons share the same experience, they are on the same layer or branch, and this layer is also subdivided into billions of microbranches.

Hugh Everett came up with the idea of parallel universes in an attempt to eliminate the role of consciousness in creating reality, or to eradicate the role of subjectivity. For him, all possible editions of reality are already in existence. In his doctoral thesis at Princeton University, Everett argued that no consciousness is necessary in quantum mechanics (Wolf 211). The future is not determined by consciousness, but that all possible futures really happen. The idea of a simple universe that can be altered by consciousness should be discarded and replaced by that of an infinite number of “parallel universes” all moving on well-ordered flows into the future, and we are on all of them (Wolf 211). In order to give physical currency to any one of the branches or layers, we just have to become aware of the branch that we are in, and keep choosing which branch to live in (Wolf 225). In that sense, consciousness is not discarded, but remains the element that gives currency to physical reality. The pan-psy-chic implication of the EPR paradox (1935) makes consciousness an everpresent reality in quantum physics.



Bryce S. Dewitt and Neil Graham in the *Many-Worlds Interpretation of Quantum Mechanics* (1973) accept Everett's idea that normal worlds occur in greater abundances than maverick worlds of utter chaos, but they postulate that in order to get to any branch of the multiple-branching universe, we have to become aware of what we want to do (Wolf 225). Awareness is consciousness. Thus, reality will remain a matter of choice. By remembering that we are on all branches or all possible editions of reality, we just have to keep choosing on which edition we wish to sample life.<sup>9</sup>

One of the startling assumptions of this quantum mechanics interpretation is that in order to fly or float in the air, we should exist into those "maverick worlds" where such things are possible. How do we enter them if we are already in all the editions of reality? The answer is, "Just become aware." However, this is not an everyday occurrence in our three-dimensional world. All of us have experienced flying and floating in the air in our dreams. Besides that, the only claim of such feats has come from the alternate reality of the vodouns. We shall consider those phenomena in more detail later on when we enter the shadow reality of the Haitian space-time and its singularities or oddities.

From the enchanted world of quantum reality came a Disneyland of ten dimensions (Kaku 1994). We did not have to argue much with Professor Einstein when he proposed to marry time with our three-dimensional world. Space-time is a household word nowadays. Length, depth, height, and maybe time are easy to get along with. But other scientists like Theodore Kaluza and Oskar Klein came up with a fifth dimension called gravity. We were very comfortable with Newton's description of gravity as the force that makes us fall on our buttocks when we skid in the snow, but uneasiness gets into our soul when Einstein came up with the idea that gravity was just curves in space that make us stumble, and keeps the planets into orbits around the sun. Experimental physicists proved him right. In fact, matter distorts

space-time by creating smooth curves in it. Kaluza in 1921 went further and proposed that positive and negative objects seem to behave differently because they are not really in the same location. He theorized that electric charge is the result of an object being located in a hidden fifth dimension of space-time (March, *Science Year* 186).

A fifth dimension would account for the forces of both attraction and repulsion with curves and depressions similar to Einstein's gravity curvature. A fifth-dimension attraction-curvature would be like a depression in an otherwise flat surface. An object rolling along the surface would veer toward the center of the depression. A repulsion-curvature would be like a hill in an otherwise flat surface. An object rolling along the surface would veer away from the center of the hill (March, *Science Year*, 187).

But the wizards of quantumland had other recipes in their bags. They liked the idea of force as far as gravity was concerned. In fact, by 1950 they were conducting their foray deeper into the subatomic world. They soon discovered two additional forces: the strong and the weak forces. By 1975, they explained that the strong force is responsible for the attraction that binds together quarks in sets of three to form protons and neutrons in the atomic nuclei. The weak force is the power at work in certain kinds of radioactive decay, such as the metamorphosis of a neutron into a proton. Those forces, along with the electromagnetic force and gravity, were to receive treatment like that of light. They were transported across the space between particles by quanta or bundles of energy. These point-like bundles were also nicknamed messenger particles. The photon was the messenger particle for the electromagnetic force. The gluon was the strong force messenger. The weakon was that of the weak force. The graviton transmitted the force of gravity between massive objects (March, *Science Year*, 189). Using particle accelerators, physicists have discovered the existence of gluon and weakon in the late 1970s and early 1980s. All of these forces led the theoretical physicists to the concept of a



simple master force that initiated the beginning of space-time (March 190). There is an analogy between this master force and our concept of energy emanating by fiat from the Immanence Principle in our neovitalist world vision.<sup>10</sup>

With all those forces to deal with, the scientists soon came up with supergravity theories that postulate the existence of more dimensions in reality than the five known as space-time and gravity. That was to be followed by the superstrings theories of Michael Green and John Schwarz in 1982. The latter physicists envisioned particles as tiny one-dimensional strings instead of pointlike quanta. Graviton, for example, is a closed string, and all the other messenger particles—photon, gluon, and weakon—are open strings.

The simplest superstring theory proposed by Green and Schwarz calls for ten dimensions, including the familiar four dimensions of Einstein's space-time. The other six dimensions are very small, as in Kaluza-Klein theories. They are just wide enough to allow a superstring to turn (March 191).

The beauty of the superstring theories lies in their attempt to unify the four forces of nature while at the same time blend the concept of Einstein's smoothly curved space-time with the concept of messenger particles transmitting forces in tiny jumps of quanta (March 194).

The existence of extra dimensions is a little bit difficult to understand. They seem to be more obvious at the infinitesimal end of the universe scale. There, the fundamental particles appear as folded up strings with the folds occurring in as many as six other dimensions (Wolf 273).

The concept of these hidden dimensions is also associated with more stupendous concept, that of shadow matter. According to some new theories developed by subatomic physicists, we may be sharing our reality with another world made up of invisible intangible shadow matter or dark matter operating in at least ten dimensions (March, *Science Year*, 184).

The idea of dark matter came to the forefront in 1930, when the Swiss-American Fritz Zwicky calculated that galaxies in large clusters were moving so fast that the gravity provided by their visible stars was insufficient to hold the galaxies together (Turner, *Science Year 1994*, 184).

His calculation brought forth the first inkling that there is much more matter in the cosmos than meets the eye. Scientists in the field now estimate that the unseen matter makes up about 90 percent or perhaps 99 percent of the universe mass (Turner 184).

The existence of the dark matter poses a challenge to the quantum theorist in that its existence is not a matter of choice, as far as the presence of the observer is concerned. The consciousness of the observer does not make it pop in or pop out of existence. It is a singularity in the reality of the universe. We know now that our universe is full of that shadow matter. Our very own Milky Way is full of it and we are unaware of it through our sense perception. We cannot see it because we see mainly by means of electromagnetism, and shadow matter does not emit light. Also, it is not detectable by radio telescopes, infrared, or x-ray instruments. Furthermore, shadow matter passes freely through ordinary matter, so that we cannot feel it like we feel ordinary objects that we touch. That reminds us of the ghosts that populate the imagination of the superstitious people. However, the presence of the dark matter is detectable by the gravitational effects it exerts in the galaxies of universe. Large amounts of that invisible matter exert stronger gravitation forces than would be expected from the amount of matter visible in the stars, gas, and dust in the galaxies (March 194).

Now, the next big questions are: What is dark matter? What does dark matter consist of? We still don't know exactly what it is made of, but as usual, we have many theories. Before going any further, we should remember that dark matter is not antimatter. The latter is the counterpart of any atomic particle that is the same in all respect except charge. For example, the



positron is exactly like the electron, but has a positive charge. When antimatter meets matter, the two destroy each other in a burst of pure energy (March 187).

Some astronomers believe that shadow matter consists of dead stars, neutron stars or the celebrated black holes, the collapsed cores of dead stars, or balls of gas located mainly in the halos surrounding the galaxies. But as Stephen Hawking would say, "Black holes ain't that black," they emit something over the "event horizon" that can be picked up by our instruments. Furthermore, those bodies are made of ordinary matter that either gives off radiation in the form of light like stars do, reflects it like planets do, or absorbs it like dust does (Primack 1990, 120).

Some other astronomers believe that dark matter is something far more exotic, such as an unknown form of matter left over from the earliest moment of creation (Turner 1994, 184). They suspect that it is not made of atoms at all (Primack 120). Astronomers have surveyed the cosmos at all wavelengths of the electromagnetic spectrum and have been unable to find any radiation in the shadow matter halos. Thus, physicists have come to propose the existence of unknown new particles. We already know the fundamental building block of matter consists of six types of quarks, six types of leptons, and their antiparticles. These fundamental particles are governed by four fundamental forces of nature.

Particle physicists further divide the fundamental elementary particles into two types: fermions and bosons. Fermions include the 6-6-6-6 team of quarks, leptons, protons, neutrons, and counterparts. Bosons include particles of the four fundamental forces of nature that transmit forces between fermions such as gluon, weakon, photon, and graviton (Primack 124). The physicists, in their attempt to unify all the fundamental forces (bosons) into a single force or master force of the universe, came up with the existence of exotic particles. In the so-called supersymmetry theory, they envision that for every kind

of boson there is a corresponding kind of fermion and for every kind of fermion there is a corresponding kind of boson. For example, the photon (boson) would have a fermion partner called photino. The electron (fermion) would have a boson partner called selectron. The quarks (fermions) would have bosons partner called squark. The lightest supersymmetric partners surviving the big bang because of stability would be the dark matter or shadow matter.<sup>11</sup>

Thus, that dark-matter particle would have a mass several times greater than a proton, and yet would interact weakly with other particles. This is what the particle physicists call a WIMP, weakly interacting massive particle. WIMPs would be very hard to detect because of their weak interactions with ordinary matter. In reality, many of the WIMPs that form dark matter in our own galaxy may be going through our body at this instant without our being aware of it. However, once in a very great while, one of the WIMPs would collide with the nucleus of an atom in ordinary matter (Primack 124).

Beside the WIMPs, the physicists have come up with other particulate entities as dark-matter candidates. One is the axion and the other the neutrino. Like the WIMPs, the axions interact weakly with ordinary matter, but are much less massive. A very interesting feature of this particle entity is that in a strong magnetic field, an axion would be transformed into a photon, that is, a particle of ordinary matter (Primack 124).

The neutrino is known to exist for real. Three types are produced when atomic nuclei or subatomic particles disintegrate. If any of those neutrinos show up with a mass, it could be the shadowy dark-matter particle. Many astronomers have their reservations in this occurrence. Neutrino dark matter, also called hot dark matter, would produce top-down galaxy formation, in which superclusters of gas and neutrinos formed first and then broke down into galaxies. Some astronomers think that the cold dark matter identified as WIMPs or axions would produce bottom-up galaxy formation. The latter fits very well



the conventional, current vision of galaxies (Primack *Science Year 1990* 127).

Still, the search is on to reveal the identity of those mysterious, ghostlike particles left over from the violent birth or big bang of the universe and known to us as dark matter or shadow matter. It cannot be seen with our naked eyes or with our sophisticated instruments because it does not give off or reflect electromagnetic radiation. Its presence can be inferred from the way its gravity affects visible matter. Also this means that it might not be made of atoms, the building blocks of ordinary reality. In that sense, it constitutes a true parallel universe, a completely different realm of reality existing side-by-side and intertwined with our commonsense reality and its quantum dimension.

Marc David, Richard Muller, and Piet Hut have suggested that our sun might have an invisible companion dubbed by them with the ominous name of nemesis. The latter would have a vast elongated orbit around the sun, and on its periodic sweeps around the sun it would disturb comets located beyond Pluto, sending them plunging into the inner solar system to create havoc (Turner, *Science* 195).

Considering that dark matter occupies 86 percent of the total density of the universe, while ordinary matter with all its variety and richness accounts only 14 percent, there is plenty of room for an overabundance of alternate realities. The realm of dark matter should not be reduced to the presence of mass and gravity counteracting the expansion of the universe and leading eventually in a very distant future to the Big Crunch (Primack 123). The parallel universe of the shadow matter could include an abundant variety of subparallel worlds with living entities, existing in multiple dimensions as seen in the superstring theory, and responsible for many unexplained phenomena reported by psychics, seers, schizophrenics, and ordinary people such as apparition, materialization, dematerialization, metamorphosis, levitation, psychokinesis, teletransportation, and ubiquity. These unexplained phenomena

would be produced by the interactions of the shadow universe with our wave function or quantum dimension. At this point, we can postulate that all other reality or dimensions enter into interactions with our commonsense reality first through our quantum dimension or wave function. In that regard, the realm of the vodouns, that alternate reality of the Haitian world vision, is rich in manifestations of these interactions.

Furthermore, considering the vast amount of dark matter in the universe and its presence in the Milky Way, our own galaxy, it won't be farfetched to imply of its very presence in the composition of everything on planet Earth, including *Homo sapiens* himself. The ancient Egyptians, and after them the Greeks and the Judeo-Christians, have always maintained that the nature of mankind is tripartite with body, soul, and spirit.

The teaching of the monotheistic religions maintains that one of the components of mankind is "immortal," principally the soul or the spirit. This reflects the influence of Platonism on their theologies. However, some texts of the Biblical scriptures testify to the contrary. The Genesis principle establishes that we are dust and into dust we shall return. In the garden of Eden there were two trees, one of the knowledge of good and evil, and the other of eternal life. The human couple chose not to eat of the Tree of Life although they were permitted to do so.

In the gospel, Jesus of Nazareth taught that the soul can die, but through redemption, it can acquire eternal life. The jungle tribe Sora in eastern India teaches that the soul of deceased will die a second death many years after their departure (Vitebsky 36-37). The Dagara tribe of Burkina Faso teaches that the *kontombile* or spirits of the parallel universe, although they live a very long time (probably centuries or millennia), will finally know death as well (Somé 69). This situation may explain why the main thrust of the Christian Messiah's teaching was the acquisition of eternal life, a passage or metamorphosis of time into eternity.



In the Egyptian cosmogonies, the being is composed of three principles. The *zed* or *khet* which is the physical body capable of decomposition after death. The *ba* or body's corporeal soul, considered as the "double" of the body throughout Black Africa and in Haiti. The *ka* is a spiritual principle that rejoins the divine in heaven after death (Anta Diop 312). These principles would correspond to our twentieth-century concept of visible matter, *zed*, or body, with its wave function, the dark matter, *ba* or soul, and the *ka*, or spirit, which is pure energy from the boson family.

At any rate, the search is still on for that elusive master force, the single primal force from which came all the fermions and bosons, including the top quark and the Higgs boson. The latter is supposed to impart stability to all matter. It plays a crucial role in the universe by allowing matter to stand still. Without the Higgs boson (named after the British physicist Peter Higgs) all other particles would have no mass and would be in perpetual motion at the speed of light (March 1990, 305). The primal master force would be essentially a psychic force or psychion (Wolf, 240–241), imparting consciousness to all derivatives in accordance to our neovitalist principle of Immanence. The alternate reality of the vodouns would be a psychionic world, existing in parallel with our commonsense reality and sharing all the characteristics of the quantum world and of shadow matter.

The Vodou mentality by exhibiting a multidimensional vision of the universe seems to correspond well to what Michio Kaku called the theory of hyperspace. This is the newest version of the Grand Unified Theory. It is the refinement of the Kaluza-Klein theory, supergravity, the superstring theory of Green and Schwartz, enlightened in 1985 by Edward Witten's new field theory using powerful mathematical and geometric theorems. It is a beautiful supersymmetric theory that contains the solutions to the problems that have tormented the physicists in search of the scientific Holy Grail (Kaku 1994).

The theory of hyperspace has established the existence of a ten-dimensional universe with plenty of room for the alternate reality of African-Haitian mysticism. The next chapter will introduce the reader to the fantastic dimension of the Vodou world.

## Notes

1 Schroëdinger did not approve of the conclusion drawn from quantum mechanics by the Copenhagen school under Bohr's leadership. He designed his Gedanken experiment to ridicule them, but most physicists of the times were accepting the Copenhagen dogma. Subjectivity takes part in our studies of the objective external world. Otto H. Theimer, *A Gentleman's Guide to Modern Physics*, p. 245.

Interesting details about the schism between physicists can be found in: George Gamow, *Thirty Years that Shook Physics* (Garden City, New York: Doubleday and Co, 1966) and William H. Cropper, *The Quantum Physicists* (New York: Oxford University Press, 1970).

2 When Thomas Young in 1803 discovered a property of light that counteracted the Newtonian particle status of light in favor of a wave theory, he was ridiculed by the scientific establishment. His paper was received with hostility and judged as destitute of merit. Fred Alan Wolf, *Taking the Quantum Leap*, p. 87.

3 Immaterial can still be physical, that is, nonmassive, but energetic.

4 Otto H. Theimer, *A Gentleman's Guide to Modern Physics*, p. 246. In fact, the wave is not the soul, as we will see later in studying the tripartite nature of man according to the African-Haitian ontology. The wave is the primordial energy that will evolve into mass according to the superstring theory. The soul is made out of dark matter whose particles are called WIMPs or axion (weakly interacting massive particles) and, as such, share the duality of ordinary matter, that is, wave-particle manifestation.

Soul and mind are two different things. Mind is psychic expression or thought and, as such, is the product of our IPN or Information Processing Network. These networks exist at different levels in the tripartite man. They exist in our nervous system, as well as in our dark-matter clone or soul or double, to use the African terminology.

However, beyond the networks or IPN exist a primordial mind or pan-psychic field, which is an essential attribute of the Original Master Force that has emanated by fiat from the Immanent Being or "That Which is" or the "I am who am." See Gary Zukav, *The Dancing Wu Li Masters* (New York: Quill, 1980), pp. 297–98, or *Existence Per Se*. The wave belongs to that pan-psychic field and is essentially psychism.



5 Father B. Aristide in his *Theology et Politique* went the way of Baruch Spinoza in his concept of mass as a theophany of God. This doctrine is condemned by the official Catholic orthodoxy.

6 The Immanent Being is the source of superdeterminism. According to Gary Zukav, that determinism exists far beyond our ordinary determinism. The latter stipulates that if the initial situation of a system like the universe is changed, then the features of that system will also be changed. However, with superdeterminism, not even the initial situation of that system could be changed. Not only is it impossible for the world to be other than it is, it is even impossible for the initial situation of the universe to be anything other than what it was.

7 Absolute time: this definition is somewhat different from Newton's absolute time in which time flows at the same rate throughout the universe and people at different places experience the same "present."

8 Butterfly effect: according to Lorenz, the beating of a butterfly's wings in the Amazon could spark a hurricane in the Caribbean, and so on. Through the dynamical system of dissipative chaos, the smallest events can lead to the most massive stupendous consequences. See *The Arrow of Time*, p. 209.

Likewise, in the Zandoric phenomenon, a simple ritual or the use of an amulet (nkisi or wanga) or the composite state of the adept and a vodoun can lead to naked singularities of teletransportation, metamorphoses, avatars, epiphany, interstellar voyages, and visitation to the chthonian (subaquatic) dwellings of the shadow-matter entities. The butterfly effect is also known as "sensitive dependence on initial conditions" (SDIC). See James Gleick, *Chaos*, pp. 67, 246, 253. This is the mechanism at work in El Niño.

9 Fred Alan Wolf, *Taking the Quantum Leap*, p. 225. The naked singularities of the Zandoric phenomenon can be the result of choice or awareness of which edition of reality we want to live on. This choice is made possible by the superposition state with the dark-matter entity or Vodou, or that the passage from WIMPs or axion to ordinary visible matter could be just a matter of choice. It is already possible in the physicist's laboratory, thus, it is a potentiality that can acquire currency as a matter of choice.

The many-worlds interpretation of quantum physics has led the physicists of the Copenhagen school, as well as those of the fundamental physics group, to renounce to the construction of "a model of reality." According to Gary Zukav, this renouncement is more than a recognition of the limitations of theories, but is a recognition that knowledge itself is limited. See *The Dancing Wu Li Masters*, p. 318. However, chaos theory can help dispel this notion of limitation which is premature in assessing the current state of knowledge.

10 Reginald O. Crosley, "Les Hymnes Cosmogoniques," *Immanences* (Montreal: Cidhica, 1988).

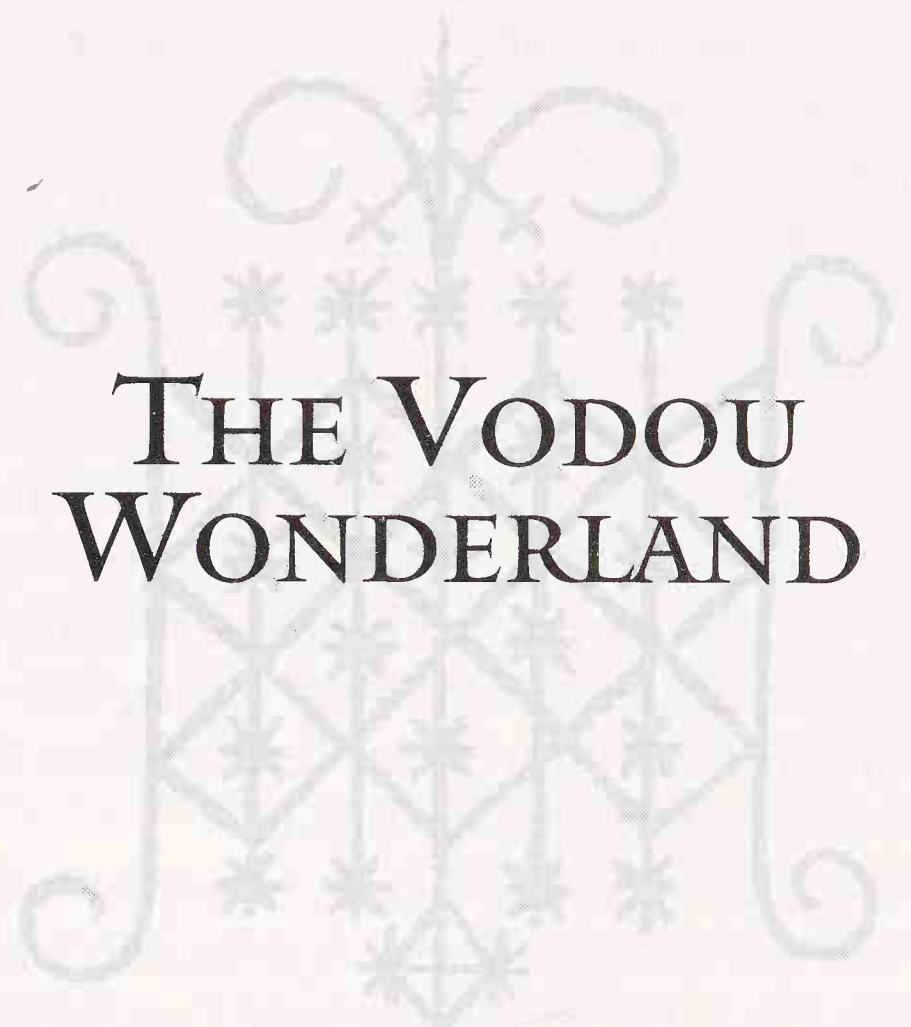
In *Les Hymnes Cosmogoniques* (1964), the notion of "unbroken wholeness" of David Bohm's was arrived at through the concept of Yahweh as the alpha and omega of everything, being the "I am that am" or I am "that-which-is." The Immanence Principle of my neo-vitalist vision of the universe sees everything as emanating from that-which-is. This includes space, time, wave, particle, and matter.

According to Gary Zukav (1979), a new instrument of thought is required to understand Bohm's physics. However, this "new instrument" already exists in philosophical systems and psychologies that date back to 2500 or 3000 years. He cites the Eastern religions, but to that we can add the Hebrew Yahweh (I am that-which-is), the Johanian Logos who came from Yahweh, and "through him all things came into being, and apart from him nothing came to be." (John 1:3). The Logos is the alpha and omega of all existences, including "non-being." (Gary Zukav, p. 322-323). However, Yahweh remains the "Otherness," the Eternal Dimension that should not be confused with the pantheism of the Eastern religions.

11 *Science Year 1990*, p. 127. The supersymmetry theory could allow us to join the Afro-Haitian ontology in the concept of body "double" seen as souls. The individual have more than one "double." Each individual has at least two souls, or clone-like reproductions of himself made of "shadow-matter" or fermion in the case of the Gros Bon Ange (GBA) or semedo and of boson in the case of Petit Bon Ange (PBA) or selido. The PBA is the boson counterpart of the fermion GBA.







## THE VODOU WONDERLAND

**W**hat is Vodou? Vodou is the African religion adapted to the conditions of the Island of Haiti by incorporating the mythological variants in the belief of all the African tribes forming the New World diaspora, and finds its highest expression in Haitian syncretism (Debien 364–375).

The word *vodou* belongs to the Fon's family linguistics, and in Dahomey, Togo, means "god" or "spirit" (Métraux 21). Some researchers have pinpointed the Ghédévi Tribe, native inhabitants of the Abomey plateau in Dahomey as the originator of the word *vodoun*, which means *divine* or *deity* (Desquiron 46). There are different types of Vodouns, with different power, position, hierarchy, nature, and temperament. Some are strictly divine, others are simply human.



There are different spellings of the word itself, such as Vodoun, Vodou, Vaudoo, Vodou, Vaudou, Vodoo, and Voodoo. The Haitians themselves prefer Vodou and vodoun. We will use mostly the latter two spellings.

According to a Dahomeyan philosopher questioned by Melville Herskovits (1933), Vodou is an immaterial force existing everywhere.<sup>1</sup> For modern parlance, it is a ubiquitous force, existing everywhere in space-time. This force can be actualized as space-time events—persons, objects, and physical matter such as urns, rocks, trees, or rivers. This force is not the product of simple imagination, like the Western world would like us to believe, but is an essence of non-ordinary realities or alternate realities, manifestation of invisible matter, and/or quantum dimension of reality that the African intelligence and sensitivity have learned to harness and control.

The vodouns are spiritual entities, or shadow-matter entities that have had a long commerce or interaction with human beings. Some would be the shadow-matter component of the tripartite human beings. Some appear to be originally from a parallel universe and then have acquired novel characteristics from long interactions with mankind. Their manifestation on the sensory level of existence in our ordinary reality occurs in a sporadic manner most of the time. Some predisposing factors, rituals, and quantum connection must be produced or be in place to allow an irruption from shadow reality to ordinary reality. The houngan or Vodou priest, whose name means “master of the vodouns” (Métraux 327), is the one who has the knowledge to induce a manifestation or irruption in our ordinary reality as possession, adorcism, or channeling. This knowledge would be the equivalent of the science of an experimental physicist in possession of a supercollider-type of equipment capable of making manifest the existence of a boson or a fermion. The houngan makes manifest the shadow matter of the vodouns’ reality. There seems to exist an attraction for the visible world on the part of the shadow world. The entities of

the alternate reality crave for the joy, actions, and pleasures of ordinary reality. Thus, they enter into some association, connection, or covenant with earthlings in order to partake of the bounties of visible matter or ordinary, commonsense reality.

The initiates in the mystery of Vodou see the entities as diversely oriented forces that we must harness to dominate nature or to use for good or evil. For some adepts these forces are amoral, like all other energy sources in nature such as the electromagnetic, radiowave, and strong or weak forces.

The African diaspora in Haiti was a composite of multiple tribes extracted from different areas of the continent (Unesco 1981). The majority was from West Africa at the beginning of the slave trade, that is, between the sixteenth to the eighteenth centuries. Toward the end of the eighteenth century, a larger contingent was coming from Central and Southern Africa and also from the east coast. Saint-Domingue, the former name of Haiti in colonial time, had received about 30,000 Mozambiques within a period of twenty years. By the time of the French Revolution in 1789, the island had a population of about 465,000 slaves (Pluchon 8). They were of diverse origin but with a preponderance of West Africans, such as Dahomeyans of the tribes Arada, Nago, Ibo, Yoruba, and Ashanti;<sup>2</sup> some Islamic groups such as Peul, Mandingue, and Bambara; and also people of Bantu origin or culture such as Kongo (or Congo) and Angola (Desquiron 27). However, the term Bantu encompasses a wide variety of people or tribes, particularly originating in the Zaire Bassin located between the division of the Nil River and the Zambezi river. That includes Pahouin, Fang, Mangbetou, Zandé, Lélé, Louba, Lounda, Kouba, and others (Ki-Zerbo 334—341). According to J. Greenberg, cited by Ki-Zerbo, there is some linguistic relationship between the Bantu Haoussa and the ancient Egyptian, as well as with Songhai and Masai, revealing a common background paleo-African in the neolithic Sahara from which came the civilization of the Valley of the Nile and the civilizations of the Bantu (Ki-Zerbo

83). The Haitian Vodou is the result of a syncretism between the Dahomeyan and the Bantu religious systems with a preponderance of the Dahomeyan infrastructure. That religion has been the integrative force unifying the different cultures and African ethnics into a new national identity (Desquiron 168).

Syncretism is an archetypal concept in Dahomey religious thinking. It began early as the tendency toward hegemony led the first tribe to the conquest of other territories in the sixteenth century A.D. The original tribe was Adja or Aja. Later on, it split in two factions. One is known as the Aladahonou. It became the ancestors of a very strong Dahomeyan kingdom in the seventeenth century. They created their own ancestral religion with two main vodouns: Ayizan and Agassou. Then they deified their king Adja under the name of Adjahunto. Having taken as their abode the lands of other indigenous tribes, they incorporated in their forming pantheon, Aïda, the vodoun of the land Alada, then Ouéoué, Ghedé, after vanquishing the Ghedevi and Dan-Aido-Hwèdo, a vodoun of the Djinou tribe. With the conquest of Savi, the serpent of Ouidah known as Dangbé was included in the pantheon. With that incorporation came some nefarious practices such as human sacrifices and the slave trade (Desquiron 40).

Between 1650 and 1708, they occupied completely the Abomey Plateau. Their fourth king, Agadjá, introduced another powerful deity by the name of Sakpata.<sup>3</sup> His successor, Tegbessou, adopted the cult of the divinities Mawu-Lissa and Hevioso. Those vodouns were introduced into Dahomey by Hwandjele, a priestess mother of the king. She was to be deified after death and is known in Haiti today under the name of Ouan-Guilé. When the Dahomeyan annexed Djekin, they accepted two new vodouns from that land: Akolouba and Badé.<sup>4</sup> The Nago or Yoruba people has exerted a great influence on the religious thinking of the Abomeyan people. Some prominent vodouns come from the Yoruba such as Legba, the interpreter than can translate messages received in the dialects of the



tribal gods. He is also known as the trickster Ogou, the warrior god and patron of the blacksmiths or ironworkers. He is from a royal line of Oyo and Ifé in Yoruba land (Desquiron 43).

Some modern historians, such as Jean Pliya, place the Dahomeyan religions on the same category as that of ancient Egypt, Greece, and Rome. He wrote,

We should not confuse them with sorcery. The Christian missionaries have given us an exact presentation of these traditional religions, even though they have condemned them without discrimination and have destroyed artifacts such as the masks (Pliya 1967).

The supreme couple of the Dahomeyan pantheon is Lissa and Mawu. They would be a variant version of Osiris and Isis. However, they come from the Yoruba or Nago pantheon where they are known as Osala and Ye Mowo. But in the Fon language of the Dahomeyan, those names have been abbreviated into Lissa and Mawu (Verger 449). According to Ki-Zerbo, they represent respectively the sun and the moon. Below them are an array of lesser gods acting as vectors of the supreme deities in their actions on earth, and they are specialized in different sectors of reality: they are the vodouns (Ki-Zerbo 281). Those vodouns were divided in three groups: the vodouns of heaven, the vodouns of the earth, and the vodouns of thunder and the sea. These Olympian gods were not currently served by the masses, but by a minority of initiates. The rituals for the familial and personal deities were the most common (Desquiron 44).

The cosmogony of the Dahomeyan began with a creator named Nana Buluku, who by nature is an androgyne. From him, emanated Mawu and Lissa who are twins (or Marassa) and they are also spouses. Then came Ogou or Gu who is a force like the demiurge Ra of the Egyptian. Ogou is used by Mawu to transform the universe, to bring order out of chaos. Ogou is then the intelligence at work in the world. He is the god of civilization and has revealed metallurgy to men (Desquiron 49).

Then came the vodouns of the earth. The first one is Sakpata who begat Zodzi and the nonidentical twins, Nyawe-Ananu and also Sogbo or Sô, an androgynous vodoun. All of them participate in the government of planet earth. Sogbo begat Hevioso, the thunder god, whose symbols are a ram and a double-edged ax (Ki-Zerbo 281). But according to Lilas Desquiron, Hevioso is a generic name under which many gods are assembled. They are divided in two groups. One group deals with thunder and the other deals with the sea. There exist a perpetual tension between the vodouns of the earth and that of the thunder and rain (Sogbo is the master of the rain). Also belonging to the Hevioso pantheon are Agbé (Agoué in Haiti) and Naété, vodouns of the sea; Agê, the hunter; and Djo, the vodoun of the air or the breath of life. The priests of the Hevioso pantheon will come up with variants in the Dahomeyan cosmogony. For them, Sogbo is also a supreme god, but a hidden god, indifferent to the affairs of men, like the Haitian Bon-dié, as we will see later (Desquiron 51).

As far as the creator is concerned, one can see monotheism in Dahomeyan theology. It speaks of Mawu as the creator instead of Nana Buluku who is too distant and unfamiliar to the masses (Desquiron 56). The vodouns are intermediates between Mawu and mankind, a role similar to that of the Christian Messiah, the saints, and the angels, archangels, and cherubim in the Judeo-Christian tradition. We will see later how this characteristic will facilitate another syncretism with the Catholic religion in Haiti.

Side by side with the official pantheon existed another popular hierarchy of deities or vodouns forming the ancestral cult. It established a privileged commerce between the clan and the sacred, between the secular and the religious, and maintained cohesion within the mystical body of the clan. The beginning of the clan has a fantastic aspect that is similar to the phenomenon reported in Genesis, chapter six in the Judeo-Christian Bible, before the great flood of Noah's time.

When men began to multiply on earth and daughters were born to them, the sons of heaven saw how beautiful the daughters of man were, and so they took for their wives as many of them as they chose . . . At that time appeared the Nephilim on earth (as well as later), after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown (Genesis 6:1–4).

After the creation of the world by Mawu, men did not show much creativity and the population of the world was very scant. Lissa and Ogou had to intervene to teach some basic sciences in metallurgy and agriculture. Then came other supernatural beings, probably from the shadow matter realm. They emerged from the slopes of mountains, from the clouds with the rain, from the loko trees, from the bottom of the rivers and from subterranean abodes. They materialized as men and had intercourse with women. From these unions came the progenitors or founders of clans. Having boundary constraints, the supernatural beings could spend only a limited period of time in the visible world. So, before their departure, they gave instructions to their sons about their unusual conception, taught them their role as heads of the clans, revealed to them the secret of the sacred objects, talismans, magic wands, the alimentary taboos, and the service of the vodouns and deified ancestors.<sup>5</sup> The Dahomeyan Nephilim were named Towiyo (Desquiron 77). At the origin of the kingdom of Dahomey, we found Abigbonou, daughter of the king of Tado, who, following intercourse with a male panther (of the realm of shadow matter), had two sons. One of the sons was Agassou. The latter with his son Landé contributed to the glory of Tado. The ethnic scarifications with long lines on the cheek are the hallmarks of the panther ancestor (Ki-Zerbo 275–276).

The teachings received by the Towiyo (Nephilim) can be acquired only through initiation at maturity. This is an esoteric knowledge jealously kept by the elders to prevent malefic action against the clan and to maintain their sway over the



younger generations. The oldest senior of the clan who has the deepest initiatory knowledge is the henougan. He is like a vicar of the mythical founder of the clan. His close contact with that psychionic shadow-matter entity put his life in constant danger and he does not live long because of his composite state with the vodoun.<sup>6</sup>

An archetypical syncretic vodoun in the Dahomeyan theology is Dambada Wédo. He is the incarnation of all the forgotten ancestors. In that sense, he is the counterpart of Aïdo Wedo of the official religion representing all the ancient creator gods before Mawu.

Death is not the end of the individual like it was in early Judaism (thou art dirt and into dirt thou shall return) and as in modern scientific thinking. The tripartite nature of man whose composition includes visible matter, shadow matter, shadow boson, and quanta allows the survival of the souls in such a manner that the departed ones are not really "departed" to the never-neverland, but are still present among the living and require some attention. Their offspring call on them in moments of need or despair, on occasions such as marriage, a long journey, or the troublesome period of puberty. The ancestors are contacted through a simple service or ritual similar to the worship at home called puja in Hinduism. The offerings and sacrifices may consist of a rooster, beans, and corn flour. Besides these puja-like sacrifices, the ancestors need the great cyclical rituals with a large family reunion. According to Melville Herskovits, the ancestors, like their living descendants, love banquets that give them opportunities to dance, eat, and drink with the members of their clan (Desquiron 81). On these occasions, they enter into composite state or possession of the younger members of the family. No profound initiation is needed to facilitate the crisis of possession of the youth, only protective rituals are performed to protect them from ill effects coming from the composite state with shadow matter.

Immediately after death, the shadow matter of a departed one is a dangerous entity that must be sent away with proper rituals. The descendants don't call on them at that time in moment of need. Every three years in the Dahomeyan liturgy, rituals of expedition are performed to establish a secure place for the dead in the netherworld. It was only after ten years that a ritual of deification or canonization is performed to elevate the deceased one to the status of vodoun or tovodu.

The second root of African religion implanted in Haiti comes from the Bantu background, particularly from the Bakongo (Desquiron 105). That culture also has conceptualized the existence of a supreme God named Nzambi, who is not as distant and indifferent as the Nana Buluku of the Dahomeyan. He is always present in the affairs of the living as Immanent Justice. There are no special rituals or services devoted to the supreme God, all the rituals are directed to the good ancestors, vodouns named bakulu who are intermediary between human beings and the supreme God. However, the knowledge to deal with the bakulu comes from Nzambi himself through revelations (Desquiron 114).

The Immanent Justice of Nzambi is at the core of ethics in Vodou. The notion of good and bad lies in there. Nzambi intervenes in everyday life to punish incest by epidemics, drought, famine, and barrenness in women. Adultery is punished by a specific disease called *kesa* that affects the guilty parties as well as their children, a disease that causes a gastroenteritis-like disease with vomiting, flatulence, and diarrhea. To stop the chastisement of Nzambi, the authorities of the clan request public confession or capital punishment. There is no propitiatory rite (Wing 1938). However, the good and bad deeds in this life do not determine the fate of the soul in the afterlife with Nzambi. The supreme God does not intervene in the postmortem status of the individual. This aspect of existence is under the control of the deceased ancestors, the bakulu. The wicked and the immoral are excluded from their

abode by the good ancestors. Thus, the excluded souls become baka, obnoxious wandering ghosts. The abode of the ancestors is still on earth.

The clan structure of the Bakongo is an entity composed of the society of the living in prolongation with the society of the deceased ancestors. They intertwine to form a mystical clan with two faces. This is the true foundation of the Bakongo religion with a dominance of the Bakulu cult. Later on in Haiti, the true Bakulu will acquire a new meaning. It is used today to designate a malevolent person, a deceiver. It has replaced the Bakongo term *matebo* or *tebo*, equivalent of a baka or demon spirit (Desquiron 112).

The use of occult power in a nefarious manner is what constitutes “dark magic” in the Bakongo tradition. The same shadow force or invisible entity can be exploited for a good cause as well as criminal purpose, so that the boundaries between dark and white magics are very blurred. However, the Bakongo people use the devious shadow entities for bad deeds, namely the *matebo* (or *tebo*) and the *nkita*. The latter are the souls of people who died of violent death, such as in wars, suicide, or murder. In Haiti, these types of obnoxious shadow entities are acolytes with some other violent vodouns in the practices of the secret societies such as the Zobop, the Sanpwel, and Vlandinbingue. In the Bakongo perspective, magic has a composite orientation. A positive aspect is reached when one uses the *nkita* for protection or to ward off malevolent actions from enemies. A negative aspect exists when one uses the *matebo* to destroy good people or innocent individuals.

One of the major contributions of the Bakongo to the Dahomeyan religion in Haiti is that of the *nkisi*, called fetish by the Europeans. The *nkisi* is essentially a psychionic condenser, that is, an object endowed with an accumulation of shadow force of *matebo* origin. The owner of the artifact *nkisi* has dominance over the shadow force of the *matebo* or the *nkita*. The priest leading the service to the respected and benevolent



ancestors Bakulu is not allowed to bring into the sanctuary any nkisi artifacts (or fetish). Thus, before modern science has allowed man to harness the forces of ordinary matter manifested as electromagnetic fields, radiowaves, infrared, and x-rays to create electronic gadgetry, the natives of Africa have discovered techniques to harness and control manifestations of dark matter or invisible matter (González-Wippler 1973). Later on, we will see how far in this knowledge of the parallel universe the Africans and their descendants in Haiti are.

Before the discovery of electronics, all the concepts behind our technological achievements in the twentieth century would be classified as magic. A remote control to open the garage door, to turn on and off the television set or a radio, and to open or lock a car, is nothing but a nkisi. With Picturitel we can have a video-conference between an American Indian tribe in the United States and an Aboriginal tribe in Australia facing a “magic box” or television set. The concept of transmitting the copy of a document through space-time by fax would be ascribed to the deepest magic. Thus, the tovoduno or the bokor using the nkisi is just ahead of us in shadow matter technology and quantum manipulation. Let’s be honest with ourselves. We do not understand the fine details of quantum manifestations or the very nature of the forces of nature such as gravitation, gluon, and the like. We don’t know those things in their essence while we are using their revealed properties to create wonder in our civilization. Likewise, the tovoduno (or voduno), using the shadow forces and psychotronics to create nkisi, does not know all the “physiology” of the alternate realities.

Thus, for the Bantu technocrat in Vodou alternate reality, the nkisi is an artifact or gadget, containing a force, an energy-field from the shadow matter dimension, or a spirit in common parlance. That force is under the command of a man, the man who possesses the nkisi. This is the opposite of the repository conception in which shadow matter entities dwell by their own choosing in trees, rocks, stones, rivers, and ponds. These natural

abodes are resting places for the spirits. The Bakongo practitioner has received an initiatory knowledge allowing him to capture a shadow matter entity and to imprison him into the artifact nkisi, like we use modern knowledge to create batteries, generators, and the like. A nkisi can be created with a small statue of a human or animal, a sack, a vase, a shell, et cetera (Desquiron 112). Relying on one type of technology like we are doing in our twentieth-century civilization can be detrimental at times. A power failure in a city can create havoc in many aspects of life. Likewise, the Vodouist who relies entirely on the shadow matter technology can run into serious difficulties.

Those nkisi can be very specific, or hold many purposes, depending on the technology applied in their composition. In Haitian culture, they are called wanga.<sup>7</sup> Some are created to enhance fecundity in women, to ease the pain of childbirth, to increase agricultural products and the fishing loads. Some are created for therapeutic measures only. Others act against the ndoki or wangatè, or bokor, in Haitian terminology. The latter are perpetrators of malevolent acts against other people. Some nkisi blocks the nkisi of the malevolent practitioner or destroys the practitioner himself (Desquiron 117).

In the production, a nkisi enters a quantum connection. A shadow-matter entity is inserted or captured inside the nkisi artifact.<sup>8</sup> That entity is taken from a river bed, lake, or pond, a natural abode of the souls of deceased people. The clay from the river bed that has been in contact with the shadow-matter entity carries with it a holographic fraction of the entity and behaves like the whole entity in attacking the enemy. However, for the nkisi or wanga to be effective, an amplitude modulation must be induced to reinforce the power of the energy parcel.

The syncretism that combines elements of a Dahomeyan infrastructure with concepts of Bantu origin, gives us a new national entity as well as a variant of the African religion: the Haitian Vodou. The various entities or vodouns of the Dahomeyan pantheons and the Bakongo worldview will be



realigned into three groups or nanchons. Nanchon is a Creole word for nation or family of vodoun or loa. The word loa, of Kongo origin, is the most frequently used in Haiti to designate a being of the alternate reality.<sup>9</sup>

The African-Haitian religion or Vodou is composed of three pantheons. The Rada pantheon, the most prestigious one, contains the loa of the Dahomeyan infrastructure. The fundamental principles and core rituals of Haitian Vodou religion come from the Rada liturgy. The initiation rite, which is like a baptism of the new adept or hounsi, is called *kanzo*. This is conducted according to the Dahomeyan ritual. The dessounin ritual, which is the separation of loa from the remains of the adept, follows the same liturgy. This is the disruption of the quantum connection or the composite state between an indwelling spirit and the deceased. The separation is accomplished when the loa is reassigned to another member of the family usually a son or a daughter who, from that election on, will lead a symbiotic life with the vodoun (Métraux 217–218).

The Rada pantheon is supposed to represent the peaceful, benevolent aspect of the forces that are the vodouns. The Petro pantheon manifests the tumultuous, bellicose, forceful, and dangerous aspect of the deities. The Kongo pantheon also represents the nefarious, destructive, and dark magic aspect of the forces.

The major loa or vodouns of the Rada pantheon have a Dahomeyan or Yoruba (Nago) origin. Agassou, the Nephilim-like ancestor or Towiyo of the secessionist clan Aja, inaugurated the Dahomeyan kingdom. He is the offspring of a shadow-matter entity, a panther, and Abigbonou, a princess. However, in Lilas Desquiron's presentation of the vodoun, Agassou is the panther itself, and during the possession, the hands of the adept are curled up like claws (Desquiron 185). In Haiti, he is associated with the aquatic loa.

Ayizan is the vodoun of the Aladahonou, a separatist clan of the Aja tribe. He became their tutelary deity leading them to



independence following internecine struggle. His repository tree or symbol is the palmtree. He is the presiding loa in the market places and protector of the merchants. He plays an important role in the initiation ritual of the Hounsi Kanzo.

Bossou trois cornes (three horns Bossou) was an ancestral loa of the royal family in Tohosou land, who was a deformed offspring and was canonized as a sacred monster (Métraux 24) or Toxosu. The cult of Bossou no longer exists in Dahomey.

Azaka, of royal origin also in Tohosou land, was transformed into an astute peasant in Haiti. He is usually dressed with the typical *gros bleu*, or denim, carrying a bandoleer and smoking the *cachimbo* or earthen pipe. There exists a variety of this loa: Azaka-Vodou, Azaka-Médé, and Azaka-Si (Métraux 78).

Ouan-Guilé of royal origin, mother of the king Tegbesou, a priestess or mambo, was canonized as vodoun after death.

Guédé was loa of the netherworld, Hades, or realm of the dead. He belonged to a tribe that was displaced by the Fons invaders of the Abomey region. His personality has been subjected to many avatars by the psychic option of the adepts. However, Guédé is primarily a generic name, a family of loa governing the kingdom of death. They should not be confused with the souls of the deceased, or the wandering obnoxious spirits called baka or tebo. They are more clown-like in actions and demeanor. We can mention Guédé-brave, Guédé-double, Guédé-fatras, Guédé-nibo, Guédé-tipété, Guédé-z-araignée (spider-Guédé) and Guédé-ti-wawa. There is a subgroup of Guédé called Barons that are more on the tragic side of life. They form a triad under the name of Baron-Samedi, Baron-la-Croix, and Baron Cimetière. A female Guédé by the name of Gran-Brigitte is presented as the spouse of Baron-Samedi.

Guédé-Nibo is considered by some adepts as the head of the Guédé family. He reigns over the cemetery and the bokor who wants to use the soul of a dead person to cast a spell must obtain from Guédé-Nibo the permit to do so (Métraux 101).

Ogou presents himself as a generic name also with an array of personalities such as Ogou Badagris, a god of war and master of thunder and storm. In the sanctuary or *houmfor*, his symbol is a sword stuck on the ground before the altar. Ogou Shango is also a deity of storm and thunder. Ogou-Balindjo is a deity of the sea and captain of the great Agoué's ship. Ogou-Batala is a vodoun of Yoruba origin. Ogou-Ferraille is a blacksmith (Métraux 94).

Legba is also a generic name with about sixteen different personalities. His principal attribute is interpreter of the vodouns. In a quantum world like that of the *loas*, communication by telepathy would be standard between the deities, but for some unknown reason, Legba interprets messages for the various vodouns coming from different tribes. He plays the same function between humans and vodouns. He can be seen as a telepathic pan-psycho connection. All services or rituals to the *loa* must begin by an invocation to Legba to open the door of communication between the two realities. He has been compared to St. Peter, the guardian of the key of the kingdom in Catholicism. He is also the guardian of the doors and fences around houses and road intersections. The practitioner of dark magic must also call on him to perform their nefarious deeds and for exorcism. In Dahomey he was a flamboyant trickster, but in Haiti his avatar is that of an old decrepit man, in rags, smoking a *cachimbo*, a sack on his shoulder, and walking awkwardly on crutches. For this, he is nicknamed Legba-Pied-Cassé (the broken-leg Legba).

However, a Legba superposition or composite state is a violent crisis of possession. It is a sudden brutal irruption of a force in an adept. The possessed often resists this brutal penetration of the *loa* in his person. The struggle can be mistaken for a grand mal seizure and can be truly an epileptic seizure induced by the surge of magnetism in the person's nervous system. At times the possessed may be struck down immobile like the victim of a lightning bolt (Métraux 89). The most often



cited Legba are: Atibon Legba, Legba Avadra (the wanderer), Legba Mait Calfou (master or guardian of road intersections), Legba Mait Bitation (master of plantations or farms), Vié Legba (old Legba), and Legba-Si (Desquiron 189–190).

Dambala-Wédo, known in Dahomey as Dambada-Wédo, was an archetype of the clan with a serpent as a symbol and white artifacts as paraphernalia. Aida-Wédo, known in Africa as Aïdo-Wedo, was the synthetic figure of all the forgotten creators in Dahomeyan cosmogony. In Haiti, she is the spouse of Dambala and her symbol is also the serpent. They are present in all important rituals such as the hounsi initiation, and the consecration of the mammoth drum called assotor inhabited by a spirit. In Haiti, their reality has been transformed into a more anthropomorphic couple with a dramatic love life. Also, they belong to the realm of the white aquatic vodouns. In the hounfor or sanctuary, a basin filled with water is usually placed near the altar (peji) at their disposal. The rainbow or celestial serpent is also their symbol. A close encounter or possession by these vodouns recreates the behavior of a serpent. The possessed crawls with serpentine motion on the ground, climbs on trees and on roofs and then goes down head first like a boa constrictor. Dambalah does not speak, he whistles, and his utterances must be interpreted by another loa, Legba, or Ogou (Métraux 92).

Sobgo, brother of Bossou-trois-cornes, is the god of thunder like an Ogou and the deity of the meteorites falling from heaven. Those meteorites were used by the Indians to create axes. Today they are used as symbols of the loa or psychionic condenser like the nkisi.

Badè, inseparable companion of Sogbo, is the vodoun of wind and storms. He shares this function with Agaou, shadow entity of tempest (Métraux 93–94). A composite state with Agaou is extremely violent. The irruption of that force in a person can be so brutal that it can cause sudden death. Those who can sustain this assault utter sounds reminiscent of thunder and



tempest. They are like God's bombardier; when they rumble, the heavens shake, so they say (Métraux 94).

Agoué, vodoun of the sea, is the Neptune equivalent. The name in Dahomey is Agbé or Agboe. In Haiti, he is also known as Agoué-Taroyo and is a mulatto. A great service or ritual for Agoué takes place at sea in a boat. The offerings are thrown into the waters—foods, drinks, live white lambs or white chickens attached to a miniature boat. The people in superposition state with Agoué usually plunge into the sea and swim toward the shore while in a trance, unaware of their action (Métraux 90–91).

Loko, a Haitian Asclepios, can reveal the secrets of plants for medicinal purposes or poisoning. He is the master of the sanctuary or hounfor and the patron of the houngan (Vodou priest). Two variants of this axionic entity are known: Adan Loko from Ouémé in Dahomey and Loko Atissou from the Hula (Desquiron 190). A composite state with Loko is not violent. He smokes the earthen pipe and walks with a peasant's cane (Métraux 95).

Erzulie or Ezili (or Erzili) is a very popular feminine deity in Haiti. Her name is a generic name comprising about twenty-five different personalities. According to Pierre Verger, the Erzuli name came from Azili or Aziri, Vodoun Djedje of Bahia (Dahomey). Some entities go by that name also in the Petro and Congo pantheon. The most common one in the Rada pantheon are Erzili Freda Dahomey, Maitresse-Erzili, Erzili-Doba, and Gran-Erzili (Desquiron 191).

Erzuli is a shadow-matter Aphrodite, presented as a beautiful mulatto. She is also a divinity of the sea, but she prefers to evolve in the realm of feminine beauty and coquettish affairs. A channeling state with Erzuli leads the man or the woman into a flirtatious romp. She is a femme fatale who has had affairs with Dambala-Wédo (so she is the rival of Aïda-Wedo) and liaisons with Agoué-Taroyo and Ogou-Badagri. Guédé-Nibo has been trying to get lucky with her without success, because she does

not like dark-skinned people. She is prejudiced. But the Haitians don't take her prejudice seriously, as it is more of a clownish attitude (Métraux 98-99).

The Petro pantheon has contributed in part to the infamous reputation given the Vodou religion by the Western world and exploited to great extent by Hollywood. The loa of this pantheon are not as benevolent, serene, or amusing like the Rada group (Denis and Duvalier 1938). They are the violent ones that induce dangerous, lethal state of trance and give momentum to dark magic. According to Alfred Métraux, the word *petro* suggests an idea of brutal force, callousness, and ferocity. All magical spells are under their control. Desquiron cautioned that not all of them are bad. Many are helpful and decent, particularly the healers among them, and what is very important for the Black Republic is their role in the Independence War of the nation against the colonial superpower, France. They were at the forefront in the struggle for liberation.

The Creole loa belongs to that group. They are indigenous vodouns, born or created in the island proper. This is the open compartment of that alternate reality, where individual and family by proper ritual can elevate the shadow entity of the deceased relative to the status of vodoun. The reality in that parallel universe depends to a great extent on the options of the living.

The chthonian or dark side of the Olympian Rada vodouns belong also to that pantheon according to Alfred Métraux (77). This comparison may be more than just a figure of speech. There is a possibility that the subterranean world (chthonian realm) is the confines of the dark-matter entities, that is, all the loa, namely Rada, Petro, and Congo. There are no extraterrestrial beings among them. None are from outside the solar system. The supernatural beings that materialized on earth after Mawu, Lissa, and Ogou, came from chthonian abodes, emerging from the slopes of mountains, from the bottom of rivers, some from the trees and others from the clouds with rain. It is highly probable that the ones from the clouds came originally



from the subterranean abode. The Greco-Roman mythology places the realm of the deads in the subterranean location and Judaism of first century C.E. places Abraham's bosom, hell, and Gehenna inside the earth. The apocalyptic bottomless pit where Satan is bound for a thousand years is located in the chthonian dimension (Revelation 20:2-3).

Some of the Bantu Loa belong to that pantheon. In fact most of the Petro rituals have non-Dahomeyan hallmarks. The Kongo has played a prominent role in the elaboration of the Petro liturgy. The essence, the influence of the Kongo has been the interwoven of demonic, nefarious, dark magic into a Dahomeyan infrastructure. In the northern regions of Haiti, the Petro pantheon is designated by the Kongo word *lemba*, which means to appease. Thus, in Africa as well as in Haiti, their rituals are performed with the purpose of appeasing those dangerous dark matter entities (Desquiron 194).

Don Petro, or Don Pedro, is the name of a powerful houn-gan in colonial time at St. Domingue (Haiti) who apparently was a great leader in the formation of this pantheon and its rituals. He was canonized as vodoun after his death. Moreau de Saint-Méry reported the existence in 1768, at Petit-Goave, of a black man who was originally from a Spanish colony, who could be our Don Petro. He inaugurated a very fast dance that could facilitate the trance induction and the composite state of possession, not only of one person but of a whole assembly of spectators or Vodouists. In contemporary service, Don Pedro is a very mighty axionic force that is received in a sanctuary with detonation of cannon powder. Don Pedro was also psychic, gifted with clairvoyance. His connection with other shadow-matter entities could modulate his own wave function so that through ubiquity he could see events at a distance beyond solid walls (Métraux 32).

Ti Jean Petro is the son of Don Petro. He also has a bad reputation as a demonic Vodoun. Petro Jè rouge (red eyes Petro) is another malevolent shadow being. The red eyes are



characteristics of sorcerers. However, this trait is frequently seen in black people in Haiti. Many alcoholics have red eyes and some hypertensive patients have this presentation. Thus, people must be cautious about labeling someone as a sorcerer.

Ti Jean Pié-Chèche is a devilish midget with one leg. Most of the loa presented with that description fall into the category of demonic spirits. The other leg was subjected to a process of atrophy. They are very bitter with criminal disposition. Such is Marinette Pié-Chèche, one of the most feared deities of the Petro family. She is a devil bent on destruction and mayhem. Her symbol or avatar is that of an owl. In Haiti, her presence is always a sign of bad omen, or people think that a bad spirit has materialized into the appearance of the ugly bird. When Marinette Pié-Chèche enters into channeling with an adept, the latter mimics the behavior of the owl.

Marinette is revered by the loup-garou, Dracula-type of adept that has the ability to be metamorphosed into a wolf or a lycanthrope. At night, she wanders in the forests in search of bad deeds and it is there that her servants bring her offerings that are deposited in secret places. She wants to eat alone because she is selfish and stingy (Métraux 103).

Haitians in general don't like to talk about those demonic vodouns. They prefer to talk about the benign vodouns of the Rada pantheon. They want to establish a distance between themselves and the practitioners of the dark arts that they call bokor, or sorcerers. Their respectable priests are called houn-gan. The practice of the dark arts requires a special initiation and it is a very mysterious, occult type of undertaking. The vodouist who is not serving with "two-hands," that is, practicing magic, always needs some protection against the menaces of the secret societies of evildoers.

Along with Marinette Pié-Chèche come other nefarious entities such as Criminal Petro, Gran Bois Lilè, Baron Piquant, Kita-Chèche, Brisé, and Lucifer. It is very startling to see that Lucifer does not occupy the high ranking position that he has

in the Judeo-Christian alternate reality. He is just one of the “diab” or demons.

Then come the Loa Taureaux (bull vodouns), roaring or bellowing spirits that are very savage: Taureau-Belecou, Erzuli-Taureau, and Taureau-trois-graines (with three testicles). They provoke some very rough crises of possession.

Loa Krabinay is a fiendish shadow entity that provokes very violent composite connection. The possessed is dressed in red and performs very dangerous jumps. Krabinay is very bitter and cynical. However, he is the power to use to deliver someone spellbound by a baka, a malevolent wandering spirit, or a matebo dispatched by an enemy. He fits very well the description of the biblical Lucifer who is the enemy of God, and as such, avoids even mentioning the name of the Almighty, wants to keep his distance, although he recognizes God as his creator but he did not ask to be created. Too bad (Métraux 105–106).

Other very dangerous entities of the Petro family are the dark side of the Rada pantheon such as Erzili Kè noi (dark heart Erzuli), Erzili mapyang, Erzuli Kâlikâ, Erzili-Bumba, Legba Petro, Legba Pié-Cassé, Legba Signangnan, Ogou Petro, Ogou Yansan, Damballa Flangbo, and Mait-Pemba. The latter is called Nkadi Mpemba by the Bakongo in Loango and in San Salvador is the equivalent of Satan. The Haitian king Henri Christophe has baptized the colossal cannon on top of his citadel (stronghold) Man-Pemba. This cannon was assumed to be capable of destroying any French armada sent against the new nation of Haiti.

To that list can be added Lemba Zaou, Bakulu Baka (mischievous spirit), Kita Kita, Bayé Tikita (derived from the Bantu Nkita; wandering, malevolent sprits), and the Simbi: Simbi yan-Kita, Simbi dlo (water Simbi), and Gran Simba (Desquiron 196–197).

The wandering baka can take the appearance of cats, dogs, pigs, bulls, or weird-looking monsters. They usually try to scare people to death, but don't attack them directly. The best way

to handle their presence is to stare fiercely at them and they will walk away or vanish (Métraux 255–256).

The Simbi in general are aquatic vodouns, guardians of springs and ponds. They are well known for their abduction of young children with light skin (mulatto type) while they are collecting water at a spring or river. The children are taken underwater, in the aquatic or subterranean abode of the Simbi vodouns where they work as servants. After some years, the Simbi send them back to the surface of the earth with the gift of clairvoyance. This is an extreme case of translation to a parallel shadow matter universe.

The third family of vodouns form the Congo pantheon *per se*. They are divided into the seashore Congo or Kongo nâ bod mè and Kongo of the Savannah, Congo-Savane. The first group is depicted as being more civilized, being from the shoreline where business is booming and human interaction flourishes. They are supposed to be light-skinned people (*metis*). The Congo-Savane vodouns are more peasant, and they know the magical properties of plants. They are also grouped under the generic name of Zandor or Zandô. The Zandoric group contains Caplaou, Mondongue, Kanga, Bumba, and Kita (Desquiron 197–198). Ti-Jean-Zandor is also known as Prince Zandor and Ti-Jean-Pied-Fin and Ti-Jean-Pied-Sec have Marinette-Pié-Chèche (or Bois-Chèche) as mistress. Prince Zandor is a literal demon or devil with cannibal orientation. He is described as a little man dressed in red who goes hopping on one leg and climbs on the palmtree to survey the roads in search of victims. When he sees one, he jumps on him or her and devours the person.

The services in honor of these loa are performed in open space, in the countryside faraway from the city dwellers (Plan-son 161–171). Noninitiates cannot attend these ceremonies without special permission and protection. In the area are erected a *tonnelle* (an open tent with thatched roof) and a central pillar. This central pillar is usually called *poteau-mitan*, but



in the Zandoric cult it is called *poteau-démembré*, or destroying-pillar. A big fire is ignited and maintained with salt and gasoline. The bokor provokes possession in the assembly by touching adepts with a red scarf. The evil loa speaking through his quantum connection recounts his bad deeds and his cannibalism. Next the bokor and the possessed walk into the raging flame, roll over the incandescent fire, and step on the burning charcoal until they extinguish the fire with naked feet. They don't get burned as long as they are in a superposition state with the dark matter entities.

This is followed by animal sacrifices to the deities. The chicken feathers are plucked while the bird is still alive, with the determined purpose of causing suffering. Other animals such as a goat and pig with black color are also chosen as living sacrifices. After the butchering, the animals are buried in a pit. It is said that the goat and the pig are usually a human being metamorphosed into animal by the occult power of the Zandoric deity transferred to his adept (Planson 161–171). This claim of the alternate reality of Haiti is discarded as impossible by the scientists of modern physics.

There exists also another category of cruel loa called Mondongue-Moussai. They have a predilection for dog's blood. They bite the tip of the ear to suck up the blood (Métraux 104).

Some exotic loa are also known in the Haitian mythology. Some constitute a puzzle from a psychotronic point of view. Miss Charlotte and Dinclinsin are vodouns of white French origin. Noneducated peasants in channeling state with these dark-matter entities speak a perfect French, like that of a Sorbonne professor. Is it a phenomenon like glossolalia? Milo Rigaud in *La Tradition Vaudoo* (1953) notes that their manifestations are very rare and depicts Miss Charlotte as a punctilious, demanding personality who wants a rigid observance of her rituals. Dinclinsin, a male vodoun, speaks a terrible Creole with his foreign accent. He usually pours the tafia (alcohol) offered to him in his pocket and the liquid vanishes instantaneously (Métraux 105).

Many Haitians believe that the country's underdevelopment is the result of neglect of vodouns who led the Blacks to independence. The neglect is a sin at the national level. According to Henry-Claude Innocent in an article published in *Le Nouvelliste* (October 18, 1995), the Makaya cult was the power behind the revolution of the slaves at Saint-Domingue (Haiti). The Makaya cult or cult of Simbi Makaya is a syncretism of war rituals coming from Rada, Petro, Bizango (or Bisagos), Mandengue, Nago, and Congo traditions. That selection was initiated by Don Pedro or Padre Jean and completed by Makandal, a houngan maroon, who in 1757 started the first major revolt that eventually led to independence. In the Innocent article, the Dahomeyan tradition is called Guinen, and the Bantu tradition is labeled Makaya. He sees a perpetual struggle between the two conceptions of Vodou. The Guinea is the benevolent benign, esoteric version or "right-hand Vodou." The Makaya is the violent, demonic version of "left-hand Vodou." Toussaint Louverture was supposed to be an adept of the Guinen cult, and Jean-Jacques Dessalines, the first Haitian emperor after Independence, was an adept of the Simbi Makaya cult. After Louverture's deportation in France, the Makaya team had a convocation at Arcahaie in the area named Bois Caiman. Following the Bakongo rituals (or Petro), they created an egregor or conglomerate of dark-matter entities (chain of Vodou spirits) of the type of Ti-Jean Petro, Krabinay, Marinette-Pié-Chèche, Simbi-Yan-Kita, Mondongue-Moussai, and Prince Zandor. That egregor demanded human and animal sacrifices or a lot of blood.

According to Innocent, the Makaya team offered a slave-master on the sacrificial altar to the Petro-Congo egregor. The conglomerate of dark entities was supposed to be dissolved after Independence by a special national ritual of thanksgiving, but it was not done. The conglomerate persists up to the present time in Haiti and continues to produce havoc and mayhem among the Haitians. Innocent recalls in his article an esoteric



rule or Akhenaten Law by which the quantum connection of multiple dark-matter entities or axionic forces is modulated into a stronger and stronger destructive force as time goes on. In 1805, the emperor Dessalines sacrificed French men and mulattos to the bloodthirsty egregor, under the pretext of preventing a return of French military power to the island after the 1804 Independence. It was then that the mulatto branch of the Makaya team decided to murder Dessalines to save their skin and take control of the egregor. With the help of White European sorcerers, the mulatto wing took control of the Bizango section of the egregor. In 1806 in the house of Alexandre Petion, who later became the first president of the Black Republic, Dessalines was poisoned and then cut into pieces according to some occult prescriptions. According to Innocent, the souls or dark-matter doubles of Dessalines and Christophe are still prisoners of the Bizango section of the egregor.

The Apollyon-type of destroyer, the Bizango, under the dominance of the former Affranchis (freemen, blacks, and mulattos in colonial time) led by Petion, waged an open war against the adepts of the right-hand Vodou or Guinen cult, with the pretext of antisuperstition campaign. The Guinen cult happened to be that of the majority of the Haitians.

The non-Bizango section of the nefarious conglomerate or egregor remained under the control of a Black leadership and is known as the Champwel-Makanda wing. It was scattered in small rival groups across the country, like Mafia cartels. Thus, the competition for the presidency or the power in Haiti is, according to the author, a competition between the rival groups, Bizango et Champwel-Makanda. The simplified vision of the Marxist-Leninist of class struggle cannot by itself explain the complexities of the Haitian political arena. Francois Duvalier was one of the few presidents who managed to have a truce between the warring parties or cartels of the Makaya, and even obtained their allegiance, thus forcing the mulatto-Bizango wing to submit to his power. However, Duvalier remained the



enemy of any independent group or force, namely the vast majority of the Guinen people, the farmers or peasants.

After the overthrow of Jean-Claude Duvalier in 1986, it was rumored that the overdue service of thanksgiving at the national level to disband the egregious conglomerate of blood-thirsty vodouns was going to be held, but the military was opposed to it. Thus, the country is still in the grip of the Simbi-Makaya aggregate of chthonian dark-matter entities. The egregious is opposed to any foreign initiative in Haiti that would benefit the majority, because it sees any outside intervention as a colonialist intervention.

Today, after a second military intervention in Haiti in 1994 by foreign powers (United States and the United Nations) that eliminated the Haitian army and brought back the exiled president Jean-Bertrand Aristide, one would like to know what is the reaction of the axionic egregious. There was no death among the invaders. A new election was performed and another president from the middle-class Blacks is in charge. The bourgeoisie or mulatto-Bizango branch wants to cooperate with him but a section of the Black mass seems to oppose his policy of free-market or privatization of the economy. Is it opposition from a cartel of the Champwel-Makanda wing?

This is an extreme presentation of the Vodou alternate reality in Haiti. The underdevelopment in Haiti has many other causes: the embargo by the foreign powers of France, England, and America after our Independence in 1804, the neglect of the Black mass by a dominant oligarchy, the prejudice of color pitting mulatto against Blacks, the politics of division entertained by foreign powers inside of Haiti, the rise of cacoism, macoutism, Zinglindouism (guerilla or gangs), the destabilizing force of the army (now defunct), the desertification and erosion of the land, the destruction of marinelife on our littoral, just to mention a few.

The Dahomeyan syncretism that is the infrastructure of the Haitian Vodou has also incorporated some aspect of the

Catholic Church in their religion (Desmangles 1992). Nana Buluku and Mawu, the creators, have been identified with the Almighty of the Christianity, or Bon-dié. The Bon-dié is still a distant personality manifesting himself as immanent justice in everyday life, but when a Black outsmarts another Black, God laughs. The Haitian Almighty has a sense of humor. Many icons of the Church are used to impersonate loa or vodouns, such as Legba, Ogou, Erzulie, Damballa, Aïda, and Agoué (Bascom 64-68). Lucifer has become one of the loa. The Magi of Christmas has been incorporated as vodouns in the Congo pantheon (Les Trois Rois Mages). Many of the Catholic sacraments have an equivalent in Vodou rituals. Baptism is loaded with occult meaning. The host is used for wanga or nkisi, or is used in a blasphemous way by the Zandoric group. The hymns of the Christian religion, the *Pater Noster* and *Ave Maria*, are used in Vodou ceremonies. Blessed water enters into the composition of many wanga or is used to dispel bad omen or to get rid of bad spirits. The cross is a very important artifact in their paraphernalia.

The official church in Haiti has waged a destructive war against Vodou in Haiti, starting in 1939 under the presidency of the mulatto Elie Lescot. Prior to that, some unsuccessful attempts at destroying the symbiosis happened in 1896 by Monsignor Kersuzan, a White man, and also in 1913.<sup>10</sup> In the early 1940s, the church applied religious sanctions against Catholics who attended or participated actively or passively in a Vodou ceremony (Green 1993). Soon they obtained the support of the police, with the approval of President Lescot, in their iconoclastic war against the African-Haitian religion. The bishops closed and destroyed the houmfors and burned thousands of artifacts, so that very few assotors, the celebrated mammoth drums, survived the carnage (Hurbon 19).

However, Vodou was more than a religion or set of rituals. It is a world view encompassing an alternate or non-ordinary reality for the mass of believers. They fought back to regain their identity by going into "religious strikes." Furthermore, the



upper classes did not approve of the overzealous persecutions of the Vodouists by the clergy. The media and the public opinion were very critical, so that the government was obliged to remove his support of the campaign. On February 22, 1942, shots were fired inside a church at the Delma suburb where a priest was starting a series of anti-Vodou homilies. According to Monsignor Robert, a massive backlash occurred. The populace returned *en masse* to the Vodou sanctuary. Under the presidency of Dumarsais Estimé, Vodou was out of the closet. Many intellectuals in search of their African roots, their *négritude*, embraced the new orientation and praised the new regime.

Under the presidency of Francois Duvalier, the Vodou religion received credentials as Duvalier himself was an adept and an ethnologist who worked to maintain the African heritage. Duvalier presented himself as a good Catholic. This is in accordance with the tenet that to be a genuine Vodouist, one must be a good Catholic (Métraux 287). The adept who offers sacrifices to the loa, and is possessed by them, has no quarrel in responding to the Saturday-night call of the Vodou drums, and to attend mass the next morning in the Catholic church. Basically, the loa or vodouns occupy the same position as the saints and angels in the Catholic spiritual or alternate reality. Thus, the Vodouist will always be faithful to the church without deserting the company of his familiar loa.

In northern Haiti, the loa are called saints by analogy, not by assimilation. Thus, all the saints of the church can be seen as loa, but not all the loa can be seen as saints, such as the cases of Lucifer and other demons—Loa, Ti-Jean Zandor, Marinette, or the Simbi-Makaya Egregor. Vodou rituals are often preceded by prayers of thanksgiving to God and Catholic saints. In front of an altar with candles and icons, the priest hogan or priestess mambo assisted by the initiates hounsi, begins the service by reciting *Pater Noster*, *Ave Maria*, *Confiteor*, and hymns to the Virgin Mary and the saints (Métraux 291). The call to the vodouns comes after. The



rationale behind the Christian preliminaries is that the Catholic liturgy is a good induction of axionic activity. It facilitates interaction between the visible reality and the shadow matter reality.

The mixture of the two religions encompasses the liturgical calendars as well. The festivals of the loa often coincide with that of the Catholic patron saints' days. The festival of the Magi on January 6 is syncretized with ceremonies to honor vodouns of the Congo pantheon. During the Lent period, the houmfor are closed and no service is offered to the loa, and sometimes the artifacts on the altar or the sanctuary, such as the *govi*, urns containing spirits, stones, symbols of spirits or nkisi condensers, are covered with a veil like the icons in the Catholic church. On All Saints' Day, the Guédés, vodouns of Hades or the Netherworld, manifest themselves in the cities and in the countryside, dressed in black and purple, in superposition state with their adepts. Christmas Eve is one of the most spectacular festivals in the realm of Vodou alternate reality.

Alfred Métraux has given us some vivid descriptions of the ceremonies as conducted by the city dwellers and the peasants in the countryside (Métraux 207–216). The rituals aim at facilitating good luck throughout the coming year, dissipating bad omens, and creating the atmosphere catalyzing the production of the “magic powder” used in all sorts of therapy. The Christmas ritual is dominated by the Petro or Congo loa, shadow-matter entities specializing in dark magic. Composite states are produced with Jean Dantor, Prince Zandor, Loa Criminal, Loa Brisé, Simbi, Simba, Maloulou, Kita, Grand-Bois, Maitre Cimetiere-Boumba, Guédés, Loco-Atissou (a wise and subdued personality), and some entities of the Rada pantheon, Legba, Agoué, the Marassa (divine twins), Damballah-Wèdo (Métraux 207–216).

We have already called attention to a parallelism between Vodouist and Hinduist sacred places, that is, locations where the paths of the divine and that of the human cross. The

*mandira* (waiting place) or *devalaya* (house of god) are the terms used for the Hindu temple, and *tirtha sthana* is the word for pilgrimage centers. In Vodouism, the *houmfor* is the waiting place or temple where the loa or vodouns descend and partake of human offerings and where people can be with the shadow entities. The sacred pillar of the *mandira* corresponds to the *poteau-mitan* of the *houmfor*. The loa descend in the realm of the adepts through that sacred pillar. Dance, music, and art are integral parts of the rituals in the *houmfor* and the *mandira* (Wangu 89).

The pilgrimage centers that are most popular in Haiti are Saut-d'Eau and Ville Bonheur. They are parallels to the Hindu Tirtha such as Badrinah in the northern Himalayas, Puri in the east, Ramesvaram in the south, and Dvarka in the west. People travel to these centers because they believe that these holy places radiate sacredness for the benefit of the adepts. They are usually located on the tops of mountains or deep in forests (Wangu 91). The pilgrimage center of Saut-d'Eau is a breathtaking scene where the Vodouists live with exhilaration in the syncretism between Catholicism and Vodou. A river, named La Tombe, runs across a plateau, reaches a cliff, and falls into a beautiful cascade in the midst of a luxuriant forest. There a mist rises from the foaming and billowing waters, forms iridescent droplets on the ferns, bushes, grass, and the giant and mysterious trees. This is the idyllic abode of the gods or loa, particularly Damballah-Wèdo, his spouse Aïdo-Wèdo, Gran Bossine, and other aquatic deities.

July is the sacred month for the pilgrimage. It coincides with the period of vacation when children can accompany their parents to that rendezvous with the gods. They arrive *en masse* from the four corners of the republic and immediately rush to expose their bodies to the freshness and power of the magical waters. From time to time, pilgrims are seized into composite state with the shadow-matter entities. Damballah is easily recognized by his snake-like behavior. The faithful gather around



the possessed and talk to him with respect, shake his hand, and ask for special benefactions or favors (Métraux 293).

In the vicinity of the waterfall, a giant tree called *figuier* is a repository for the vodoun. The pilgrims place small candles between the roots and attach to its branches some woolen cords they have worn around their waist for some time. Others collect a handful of soil in a handkerchief. They are aware of the ubiquitous nature of the vodoun and of the principle at work in the quantum connection between the loa, the tree, the soil, and objects that have been in contact with them.

Saut-d'Eau is also the abode of many aquatic deities and a site of pilgrimage for St. John and Notre-Dame-du-Carmel or Virgin Mary. It is reported that the Virgin had made an apparition in the early part of this century above a palmiste (palm) tree in a wooded area located a few kilometers from the cascade. That tree became the object of special veneration and had the power to heal the sick who prayed to the Virgin. The tree was cut down on the order of a bishop opposed to that syncretism between Christianity and Vodouism. He even removed the roots of the tree as the pilgrims continued their veneration to that part of the palmiste. The Virgin retaliated, it is said, by causing the bishop to lose both legs in an accident (Métraux 293).

Facing the objections of the people, the Catholic clergy finally gave in and recognized the place as a pilgrimage center for St. John and the Virgin Mary. A church was erected in the area. On the festival day of the Virgin, huge crowds attend mass in that temple. After their ablution in the sacred waters in company of the loa, the pilgrims join the procession or parade of the Virgin's statue in the hamlet. In accepting this mixture of the two faiths, the Church expects in time to eliminate the Vodou part in the same manner it has discarded the pagan aspect of Christmas, Halloween, and the like. But that does not seem to be happening. The vodouist knows that he is a very good Catholic, and even some of the vodouns themselves are

“good Catholics” and go to Eucharist by possessing some of the adept in the church at communion time (Métraux 295). This is facilitated by carrying a stone that has been loaded with the entity force field. That fractal information diskette allows the shadow-matter entity to enter into a composite state with the adept and receive communion.

To deeply understand the mystery of the superposition state between shadow matter entities and the person of the adept, one has to consider the ontological components of the human personality as revealed by the Vodou worldview. Human nature is tripartite or pluralist, composed of a visible body or *corp-cadavre*, a soul or invisible body, made of shadow matter, called Gros Bon Ange, and a “spiritual” part called Ti Bon Ange whose nature is mostly likely that of a boson. That boson returns to the Creator after death. This pluralist conception of the human being is common to civilizations that arose from the neolithic Sahara culture, such as ancient Egypt and its cosmogonies, the Dahomeyan and the Bantu ontological tenets.

In Egypt, we have seen the ka, or immortal principle, that rejoins the divinity in heaven after death; the ba, which is the body’s corporeal soul; the zed or khet, the physical, mortal body that decomposes after death. There is a fourth component, the shadow of the being, the visible expression of the other three. These four elements must be reunited in the afterlife to reconstitute an eternal being in the dwellings of the gods (Anta Diop 358). Plato and Aristotle who came very late to civilization followed the Black Egyptians pluralist conception very closely (Anta Diop 343–358). In West Africa, the Dahomeyan have the semedo, individual shadow matter soul, the selido, or wave function soul that returns to Mawu, the Creator, after death, the *djoto* or ancestral soul, and the visible physical body. The Bantu or Bakongo conception presents the *moyo*, individual dark-matter soul, the *mfumu-kutu* or pure-energy soul, and the visible physical body (Desquiron 93–105).



One of the puzzling questions that come to mind is how those cultures came to know of the tripartite nature of man. An answer may be seen in the experience of William Buhlman as he was practicing out-of-body explorations. In his book *Adventures Beyond the Body* (28–29), while he was floating in the *fermion*, semedo-body, he discovered another self, a *boson*, selido-body. The “feel” of the two nonmaterial bodies was dramatically different. The semedic body was denser when compared to the lightness of the second energy-body, the bosonic selido. Buhlman realized that the dense invisible-matter body was “an energy duplicate of the physical,” an axionic clone, while the second one was made of a finer, vibratory energy, that is, the boson of the duplicate fermion (28–29). It seems that in the twentieth century C.E., we are rediscovering the findings of the prehistoric Black Africans in the Sahara that were passed down to later generations of Ethiopians, Egyptians, Dahomeyans, and Bantu.

The composite nature of man is also found in Dagara worldview, in Burkina Faso. Man’s components consist of a visible body, which is an envelope—something “we die in” when we are born into our family. Then comes the body-double or soul, called *sié*, made of invisible matter (axion) to which is associated a spirit of vibratory nature. In Dagara sacred knowledge that vibratory spirit has two components or functions: water spirit or cool part, and fire-spirit or hot part. They are also known as setting part and rising part. The water spirit or cool part produces perceptions in the interactions between the body nervous system and the axionic soul. The fire-spirit or hot part triggers actions. Malidoma Somé uses the term *god* instead of *spirit* (199).

In Haiti, the shadow or fourth component of the Egyptian conception is also present not as a separate entity, but as the visual expression of the two souls. At death, the Gros-Bon-Ange remains on earth and may become a protective spirit or tutelary vodoun for the family after some specific rituals, or a

wandering, obnoxious ghost or baka if no rituals are performed by the relatives.

The pluralist nature of the human being can be seen as an intertwinement of multiple force fields and physical realities, visible and invisible. Modern science sees it only as physico-chemical reactions, coupled in recent years with a quantum dimension, as the principle of duality is finally accepted by all physicists or scientists. In the Dahomeyan conception, one of the components, the djoto, comes from an ancestor after his “canonization” as tutelary vodoun. That soul is reincarnated in his family or his clan, but this is not a reincarnation like that of Hindu wheel of life or samsara. It is not a rebirth in a newborn or other creature. It is a superposition or composite state with another existing person, a member of the family or the clan. It is the shadow component of the ancestor, that invisible force field that enters into modulation with the body “double” of the individual chosen to be the heirs of that spirit. It should be seen as a spiritual power reclaimed by the family.

The second component of the individual is the semedo or authentic soul of the person.<sup>11</sup> It should be seen as a duplicate of the person in shadow matter. It reproduces all the functioning of the visible physical body with its trillions of cell connections and their physico-chemical and wave-function reactions, coordinated signal processing and mental switching networks, in the dimension of shadow matter. It is a clone of the individual in invisible matter. In the development of the individual from conception to adulthood, it grows and develops simultaneously. It is not the mind or consciousness of the individual. In our neovitalist vision, we recognize the existence of consciousness at all levels of reality, from master force, particles, atoms, and animals. It is a “double” made of invisible particles that coexists and participates intimately in the functioning of the visible physical body. It is not the soul that supposedly makes the physical body alive, although it can influence the body and the body can influence it. What we commonly call



mind or consciousness is different from the axionic clone. In fact, the computer scientists are very close to the truth when they consider the mind like a parallel-processing computer, and consciousness simply the coordinated signal-processing of individual “agents” or computer programs (Crick 177–199). In other words, the ordinary concept of soul and the scientific concept of consciousness is nothing but the resultant of physico-chemical reactions described by scientists as brain convergence zones, mental switching stations, or coordinated signals processing.

According to Francis Crick, author of *The Astonishing Hypothesis: The Scientific Search for Soul*, consciousness is somehow a byproduct or epiphenomenon of the simultaneous, high-frequency firing of neurons in different parts of the brain. It is the intertwining of these frequencies that produces consciousness. Rodolfo Llinas, a neuroscientist at the New York University Medical School, thinks in the same direction and asserts that consciousness rises from coordinated and simultaneous electrical signals. Using a magnetoencephalograph, which indirectly measures electric currents from the brain, the researcher analyzes the electrical response to external stimuli. He observes a series of perfectly timed oscillations, that is, groups of cells jumping up and down simultaneously. He considers those oscillations as the basic building blocks of consciousness at our level.

For Francis Crick, the astonishing hypothesis is a purely materialistic one, denying the existence of an hypothetical soul. This is the scientific viewpoint—that a person’s mental activities are entirely due to the behavior of nerve cells, glial cells, and the atoms, ions, and molecules that make them up and influence them. Well-known astronomer Carl Sagan presented Crick’s work as “a fascinating argument that consciousness and what has long been called the soul are now accessible to scientific investigation” (Crick 1994). The author of the astonishing hypothesis does not believe in the flimsy existence

of a nonincarnate soul, and if a soul exists, the most fascinating aspect of it will be that it is much easier to study when the visual system is fully understood.

My own hypothesis can be seen as a materialistic one as well, although recognizing the existence of an axionic soul. This soul is not made of atoms or molecules, but of particles and their wave function. It is still physical in the manner of energy. For Crick, the correct way to conceptualize consciousness has not yet been found, but for us, consciousness is a quantum process that exists in the whole universe. It is manifested at all levels of the evolutionary ladder. At the level of the human primate, it takes the mode of neural networks. At the cellular level of the human body, it takes that wonderful, bedazzling processing network that ends up at the quantum dimension, and the image or perception we experience is produced in concert with the shadow component. The author of the astonishing hypothesis has conceded that he does not know how the brain puts images or pictures together or creates perception. So the search goes on and we are attempting to see what happens after the neurons fire the last electrical burst at the level of the cortex.

However, in the Dahomeyan and Haitian reality, we exist simultaneously in different dimensions or parallel universes, and we have consciousness also in both realities or dimensions. When the physical, visible body dies or decomposes, we continue to be in existence in the parallel “clone.”

In our current state of existence, our two fields of information amplitude—the physical, visible one and its coordinated signal processing with its wave function, and the invisible matter “clone” with its quantum expression—work together in the production of sensation-perception that gives us a grip on reality. Let us consider, for example, the sensation-perception of vision. The eyes are the camera-like apparatus that open on the world and receive light from an external source through lens and other media. The light reaches the retina and reproduces



an inverted image or picture of the object. At that level, light energy is transformed into electricity that travels through the optic nerves, through the brain, and finally reaches the occipital or visual cortex of the brain. It is then that we see the external object.<sup>12</sup> The object is seen like on a screen, that we can describe by analogy, like a television screen. But the big question is: where is the mental screen? The visual cortex itself is not the screen. The visual cortex is a coordinated signal processing zone that projects the information on a field that recreates the external object as a mental picture. We suggest that the field screen is either the body's double, the *semedo* of the Dahomeyan, that dark-matter clone, or the quantum dimension of all particles or atoms that form the body. The image or picture is the product of interactions between the firing neurons and the field, and this is a quantum process. The image of a tree, a mountain, or a room is larger than a human visual cortex, and we can increase or decrease the size of the object perceived at will through our visual imagination.

The mental image that appears on the field screen is not always what is just in front of us. While driving on the highway on my way to my office, I am surveying the space before and after me. I am watching the traffic, the speeders, the slowpokes, and the cops and their radars. But from time to time, I don't see all that. On my visual field screen appear other things or persons, such as a picture of my office with entrance, waiting room, secretarial quarters, examining rooms, and waiting patients. They are not in front of me. My brain reconstructs them and projects them on my mental field screen. The picture of the highway is also there, but from time to time, it is overshadowed by the interfering picture of my office.

The intertwining of the activities in the physical body, the nervous system or the brain in particular, and in the *semedo* field screen, is very vivid in the process of recall in memory. In recalling my living room while I am in my study behind my desk, my field screen exhibits the objects with their different

colors and shades of colors, their size, height, location, and disposition. I can see a red carpet, a green vase. Some electromagnetic transaction is taking place in my brain to produce on the field screen the red and the green color. I can also recall the ringing of the entrance doorbell very clearly, and the highly seasoned filet mignon prepared by my wife. I am salivating, but the food is not in front of me. This is a case where the brain recreates sensation-perception, transfers them to the semedo or axionic field screen, and the latter in turn influences the visible physical body and makes it salivate.

In preparing a dissertation, my intelligence is exploiting all the signal processing networks of my corps-cadavre or physical body, and its parallel self called Gros-Bon-Ange by the Haitians. In composing that dissertation, all my five senses are open on the world, but they are not perceiving the surrounding reality with its colors, sounds, smells, tastes, and touches. I am completely engulfed into the internal information processing network and their interactions with the dark-matter parallel clone. I am creating a new reality, the reality of my dissertation. However, from time to time, I may reorient my consciousness toward the external world and hear a passing plane, or hear my wife yelling my name to come down and kill a bee, or smell the aroma of my cup of tea.

In dream sessions, my information processing network (IPN) and the semedo are having a field day together without the control of the awakened consciousness. Occasionally during the REM (rapid eye movement) period of sleep, they produce vivid movies or dreams. The content of these dreams has very different meanings in accordance with the culture of the individual, his state of health or sickness, physical or mental. For the Freudian psychologist or psychiatrists, dreams are merely activities of the subconscious mind and they help unravel the conflicts that cause mental illnesses. In the alternate, non-ordinary reality of the vodunsi or adepts, dreams are the expression of the Gros-Bon-Ange activities together with the physical



body or alone because it can leave the solid body during sleep and wander around.<sup>13</sup> This is a variant of out-of-body travel. Dreams are also portents of good or bad omens. In the Haitian culture, dreaming of a wedding is a portent of death for some people. During a dream, the boundary constraints are eased off on the quantum activities or functions of the person's components. Through the principle of ubiquity, the individual can travel in the past and in the future and have premonitory dreams and retrocognitive dreams.

In hallucinations, disturbances in the information processing network cause the field screen to produce images or perceptions the rational consciousness cannot override. The shadow-matter field screen brings forth pictures in three-dimensions, hologram pictures that the conscious mind cannot dismantle easily.

In the phantom-limb syndrome, following the amputation of a leg or arm for example, the individual from time to time experiences pain, itching, or other sensations in the absent limb. According to Vilayamur Ramachandran from the University of California at San Diego,

the brain carries within it a mental map of the body, a well-formed sense of where every part is in relation to every other . . . Even when a limb is gone, its place on the mental map remains, and the neurons formerly responsible for processing sensations from it occasionally fire at random . . . The brain also attempts to make up for the deficit physically, perhaps, by sprouting new sets of connections. Because neurons that process information from the arm are near those that handle the face, for example, these new connections can cause a blind-folded patient to think a gentle touch on the face is really a touch on a missing fingertip. . . Reorganization can occur in a period of weeks (*Time*, July 17, 1995, 50).

After the amputation of a limb, the individual's double remains intact. The information network of the shadow-matter clone is not amputated and it continues to function in the usual manner. But it is functioning like WIMPs, weakly interacting

with the rest of the body. From time to time, that feeble interaction produces a vivid sensation-perception such as pain or itching. Does it do that by reactivating of a memory process, information stored in its processing network? Or is it like a dream, the expression of the shadow body transforming its ghost-like particles into photons or other particles of ordinary matter? Does that tell us that one day we will unravel the secret that will allow us to regenerate the amputated limb by using its shadow-matter double? Is this also one of the mechanisms by which “faith healing” takes place? We have already postulated that these two types of bodies have the capability of influencing each other through their quantum link. Faith is in the middle of these interactions.

The body double has the ability to do whatever the visible body can do, without having the molecular structure of the flesh, and thus the decaying or decomposition of the corps-cadavre. Furthermore, the molecules that store memory have to transform the information into electron, photon, other particle and wave functions in order to present them to the screen-field of consciousness. That shadow-matter field is essentially wave function, energy, or quantum that can transmute into ordinary atoms in proper conditions. Our visible matter transmit information at the electronic or wave-function level, and the invisible matter is closer in essence to the wave-function or wave-photon reality.

At death, when all functions cease in the visible body, there is separation between the latter and its double. The double leads an independent existence. It does not go far away immediately. Just after death, it is still in the surrounding area and witnesses everything that takes place in the house. Its existence is that of a spectator, something like a person watching a movie. That spectator is following the actions very closely, but he cannot interfere with the acts of the protagonists. The soul is interacting very weakly with the visible matter, that is, wife, children, relatives, and the surroundings. At that stage, it is



called a *ye*, shadow or ghost, by the Dahomeyan (Desquiron 93). It is now free to live fully a “quiffian” existence, that is, in quantum dimension with all the known paradoxes or principles.<sup>14</sup> For example, it is everywhere and nowhere at the same time. It can communicate through the pan-psychic field with another living person that has a psychic predisposition. A mother, for example, can suddenly feel that something is happening to a dead son or daughter far away. During the wake, Haitians, like Africans, believe that the *ye* is still there in the surroundings, and they must show their affection and appreciation of him by wailing and weeping, saying good things about him, and entertaining him with songs and drums. But the most important thing after the wake is to send him away to the grave or in the abode of the dead, because he is dangerous at that time. He would like to take with him the loved ones. So the surviving spouse, children, and relatives close to him dress in black because black has the property of keeping shadow entities at a distance. They use other artifacts, talisman or *nkisi*, to keep away the ghost or *ye*, such as the tracing of an indigo cross on the forehead or carrying a clove of garlic.

Eventually the shadow clone may dissipate into oblivion totally by the process of degradation of energy, if it does not receive boosts from the visible world (or from another dimension, such as the eternal dimension). The family rituals, *dernière-prières*, the postmortem homage—veneration by friends, peers, societies, or country—constitute boosts for the soul. The family rituals or those of a Vodou society are very important for the existence of the *semedo*. Without proper rituals, the soul may be transformed into a malevolent ghost or *baka*, or may fade away into oblivion. The existence and power of vodouns or *loa* depend on the living people, as far as the sensible world is concerned. Without the ritual boosts, the shadow double is victim of the law of entropy and degrades to a very elemental form of force or energy, rejoining the universal pool of gravity inherent to the 86 percent of dark matter in the cosmos.

The near-death experiences reported floridly in the twentieth century by people of different walks of life illustrate the interactions between the physical visible body and its shadow counterpart. The out-of-body experience recalled by patients who sustained cardiac arrest while they were being revived by CPR techniques is probably related to a quasi-separation between dark matter and visible matter. The soul, like a standby companion, is observing everything in its surrounding and elsewhere to some extent due to the principle of ubiquity. It is observing the resuscitation team in their effort to bring the corp-cadavre back to life. Paradoxically, the soul is in and out of the body at the same time, enjoying its wave-function reality to the utmost. But it is more out than in. However, if the CPR is successful, it is pushed back forcefully into the visible physical body. The medical establishment considers the near-death experience and its out-of-body phenomenon as a form of hallucination or dream in which the quantum reality of the human being may play a part, but with the concept of the *semedo*, we might be one step closer to a holistic reality.

We have seen in the phantom-limb syndrome some aspects of the hologramic nature of the *semedo*. The amputation of the visible limb does not cut its clone, so that the information network is still active in the parallel limb. In case of organ transplant, we may have another illustration of the fractal nature of the body-double. It has been reported that a patient, after receiving a kidney transplant from a donor who was an alcoholic, began to experience a craving for booze and fast-food items. He could not understand why he was having such a bizarre desire for things he never enjoyed, until he learned more about the deceased donor. From the vitalist standpoint, the physical transplant carries with it a fractal portion of the donor's dark-matter clone. This fraction brings to the new person its store of information network and enters into transaction with the new body-soul complex. At times the transplant signal processing network overrides the receiver's own network. This



is a minor form of composite or superposition state, compared to the dramatic crisis of possession that we will consider later.

What is the destiny of the shadow-matter *semedo* or *Gros-Bon-Ange* after the separation at death? In the African-Haitian alternate reality, the immediate family and relatives of the deceased, or his *houmfor* society, takes steps to ensure a smooth passage to the netherworld. At the appointed time, some specific rituals are required, and it is the duty of the family or Vodou society to perform them. If the deceased was an initiate or *Hounsi-Kanzo* (*vodousi*), a ritual called *dessounin* must be performed. It can be done before or after burial. It consists in the separation of the protector *loa* or “*Mait-Tête*,” from the body or the devotee. From the initiation rites, a symbiotic relationship has been established between them, and at death, this link must be broken asunder. This will allow us to speak of the other souls of the pluralist human person.

Another basic constituent of the human person is the *selido* in Dahomeyan worldview. It corresponds to the *Ti-Bon-Ange* of the Haitian culture. It is a psychic parcel coming from *Mawu*, the Creator. It is a fractal force that gives awareness of good and evil and is a portent of immanent justice (Desquiron 94). This soul is also called *se*, according to Mercier and Maupoil. It is also seen as a vital force that sustains all other existing forces in space-time. At death, it returns to *Mawu* who is the alpha and omega of all things. It does not go into judgment before the throne of God like in Christian eschatology. It does not receive any reward or punishment. It is in itself a network of information to humans and to *Mawu* as far as good or bad deeds are concerned. No cult or rituals are offered to the *se* or *selido*. What is the nature of the *selido*? Is it made of invisible matter like the *semedo*? Is it a finer form of wave particle? Is it an entirely novel variant of the original master force issued by fiat from the Immanent God? At any rate, we do know something of its function. It is also a network of information and energy, and as such it enters into interactions with



the complex physiology of the pluralist human being. From the supersymmetry theory, it could be seen as boson or pure energetic counterpart of the shadow matter or fermion.

In essence, there exist three basic constituents of the human being: the corps-cadavre, the visible body, and its two souls—*semedo* and *selido*. They are always present in a normal human entity. However, that cannot be said of the *djoto*, the ancestral soul that can be reincarnated only with proper conditions, otherwise it can be lost to the family or the clan. The same can be said of another soul called *sekpoli* or *kpoli* in Dahomeyan culture. This soul is acquired only through Fa initiation. It is reserved only for men, as head of family. Women and children cannot have it. However, if a woman becomes the head of the family, she will be considered like a man and will receive the *sekpoli* (Desquiron 94).

What is the nature of the *sekpoli*? It is most likely a shadow entity, a *vodoun*, that enters into composite state with an individual through Fa initiation. The word *fá* stands for Ifa or Ife, which was an important center of Black African culture for hundreds of years, starting about 1000 A.D. It was the cradle of Yoruba civilization in West Africa. The Fa initiation allows the individual to see the future. That initiation does not seem to exist in Haiti (Aubourg 36–46). Haitian Vodou use primarily a Bantu or Petro system of divination, such as the *Guembo* (Métraux 284). However, the processes by which the *sekpoli* is joined to the other souls of the individual is identical to the crisis of possession by a *loa* or *vodoun*. It is the interference of the *vodoun* network of information with that of an individual. Thus, in the case of the *djoto* or the *sekpoli*, we are facing a symbiotic relationship that can be permanent or temporary during the lifetime of the adept.

Where is exactly the abode of the dead? According to the adepts, it is either on earth, inside the earth or chthonian realm, in the sea, or in the sky. In quantum parlance, it is an ubiquitous place with some preferred convergence zones such

as the subaquatic and subterranean locations. The heavens and the other solar systems, or the other planets of our own solar systems, are not the places of predilection. Even the hierarchy of the heavenly pantheon do not claim to be beyond the sun or the moon. There is no Venusian or Martian among them. They don't come with farfetched tales like the occupants of a UFO. However, that ubiquitous abode can be seen as a parallel universe of dark matter sharing our same space-time.

There are also some similarities between the Egyptian concept of the netherworld and that of the Dahomeyan. The itinerary of the *semedo* or *Gros-Bon-Ange* consists of a long trail leading to the river *Azilé*. In order to cross the water in a barge, a toll must be paid to the ferryman. This toll is of silver. Again, the road leads to another river, the *Gudu*, and the fee for the crossing is paid in tobacco. Here we can see the analogy with *Charon*, the boatman who ferried the spirits of the dead across the rivers *Styx* and *Acheron* to *Hades* in Greek mythology which is derived from the black Egyptian cosmogonies. After the crossings of those rivers, the *semedo* arrives at a mountain and climbs to its top to pay another toll of loincloth. Beyond that mountain is another river, the *Selu*, which is a resting zone, a port of call, where the traveling soul must wait one to three years for some rituals to be performed by the family or the society in order to cross the river and enter into the abode of the dead ancestors (Desquiron 96–97). If the rituals are not performed, the *semedo* or *ye* is transformed into an obnoxious ghost or *baka* or *zombi*—this *zombi* should not be confused with the chemical *zombi*, which is a living person maintained into a state of submission and slavery by specific concoction of drugs or poisons (Métraux 229).

The parallel universe of the axionic *semedo* or *ye* is divided into a series of pyramids. At the top of each pyramid reigns a *towiyo*, the founder of the clan, a Nephilim-like individual born of the union of a supernatural being and a woman who has been deified. Below him are other vodouns of the family tree,



the newcomers and the nondeified souls occupy the last steps of the pyramids. Thus, the hierarchy scales down from associate *towiyo*, *tovodu*, *tohosou* (monster newborns, guardians of the Chthonian doors), the spirits of twins, *dossou*, *dossa*, to the new deified *loa* (Desquiron 97).

Another important aspect of the destiny of the individual in the afterlife is the fact that his position is determined by his economic status, not by his good or bad deeds. There is no Karma influence. The wealth of the person or of his family will allow an elaborate funeral. The more stupendous, the better in order to occupy good standing in the netherworld. On the Egyptian side of eschatology, the tomb of Tutankhamen is very revealing. However, there is a precariousness associated with that *modus operandi*. The postmortem reality of the soul is too dependent on the choice of the surviving members of the family and their willingness to perform the rituals. The shadow clone is seeing boundary constraints imposed on its existence by quantum determinations of other people. At death, it is facing the duality of saint and *baka*. Only a ritual will resolve that indeterminacy.

The initiation rituals are supposed to be guaranties of salvation or postmortem happiness. If the family does not have the means to perform the rituals or wants to ignore them altogether, the temple's clergy, *houngan* and *hounsi*, will perform them on behalf of the deceased. But what happens when *houmfor* are destroyed or the adepts or devotees change religion, or become Protestant, for example? The soul will be lost in limbo.

In ordinary circumstances, the *dessounin* ritual is performed. It is like an act of exorcism, separating the *loa* or *vodoun* entity from the *semedo*. In that ceremony, the wave-function nature of the entities are illustrated, as well as their fractal essence. We know that the invisible-matter clone must leave the body after death, and it is done in a progressive manner. Before its complete departure, a fractal portion is collected

and placed in a govi or urn, under the forms of pieces of nails or hair. The houngan or priest summons the head loa (Mait-tête) to enter into composite state once more with the deceased, and when this is done, the cadaver shakes and the houngan performs the exorcism by sacrificing a live chicken. He sprinkles the head of the deceased with the chicken blood and asks the loa to leave the body and to enter into the deceased's sacred necklace. That necklace is also placed inside the govi. In Haiti, that govi is the same one that during the adept's first initiation had stored some fractal portion of his shadow matter. This govi is usually kept in a secure place in the houmfor or at home, away from malevolent actions of bokor or dangerous vodouns. Thus, any actions or rituals performed on the govi and its content will benefit the clone in the abode of the dead or wherever it is, by quantum connection. It is also interesting to see that in the govi, the quantum link is maintained between the shadow matter of the loa and that of the Gros-Bon-Ange (Desquiron 100–101).

The presence of the Bakongo in Haiti have brought interesting variants in the postmortem status and destination of the individual. The Bantu vision, like that of the Dahomeyan, presents a pluralist nature of human beings. The semedo corresponds to moyo of the Bakongo, that is, the Haitian Gros-Bon-Ange. The selido is the Mfumu Kutu or Ti-Bon-Ange. The latter returns to the creator at death, being a parcel of Nzambi, the Bon-dié. The moyo (semedo) at death goes to the world of the ancestors, which is located in the subaquatic region named Ku masa. The underwater abode of the surviving souls constitutes a replica of the world of the livings with villages, houses, farms, roads, and diverse types of wealth (Desquiron 106). In Haitian mythology, adults or, preferentially, young children are sometimes abducted and led underwater to work as servants in the realm of the vodouns. They are released after varying lengths of time, years or months or days to rejoin their family above. The sojourn underwater makes their hair straight and



their skin lighter. There are some analogies between the treatment of the Haitian abductees and that reported by Americans in recent years on the account of alien beings (Mack 1994). It would appear that those so-called aliens are not really from other far-advanced, extraterrestrial civilizations, but are merely shadow-matter entities from parallel universes.

In the Bakongo eschatology, the fate of the deceased is dependent also on the actions of the living family members. Their choice determines the postmortem reality of the deceased. The soul (*moyo*) remains underwater until it is recuperated by the living to be deified or canonized as *loa* or *vodoun*. That is a period of time that varies from one to three years and one day. At the appropriate time, the *houngan* (*voduno*) and *hounsi* (*vodousi*) and family members go to the waters with the jars or *govi* to perform the ceremony (Métraux 228–234). It is a very expensive ritual called *wété mò nâ dlo* (literally, removing dead spirits from the water). When the deceased is ready to come out of the water, he communicates his desire to a relative or offspring. He does that through dreams. If his request is not acted upon, he retaliates by attacking the person with diseases or failure in affairs. The shadow-matter entities can even cause the person's death. This is a very interesting aspect of the soul nature. It is confined to an aquatic abode, but its wave function allows it to reach people beyond his restricted dwelling. It is here and everywhere at the same time, but still it has to deal with boundary constraints, and its reality can be affected by the choice made by the living.

In Haiti, the ritual is performed under a tent erected in the vicinity of the *houmfor*, under a tree. The tent is a closed dwelling like a tabernacle giving access only to the *houngan* or *mambo*. Inside of it is placed a large basin or tub filled with water. The *semedo* or *moyo* of the deceased manifests themselves one by one in the water. They introduce themselves to the *voduno* or priest, a conversation is held between the two and finally the priest announces that he is going to place the

soul in a govi, the sacred jar. At the end of the ceremony, the vodousi or hounsi carry the govi into the hounfor and place them on the altar. A few days later, the boulé-zin ceremony is performed. The govi are exposed to a sacred fire with the purpose of increasing the power of the forces that are the semedo. Forty-one days later, the entities in the govi are treated like loa or vodouns and receive food offerings that they share with the adepts. From now on, they are tutelary vodouns and give protection to the members of their family (Métraux 232–234). In Nigeria, the voduno and vodunsi go directly into the river with the govi and place them underwater. When the ceremony is completed, they leave them in the river, and they are supposed to be teletransported into the sanctuary which is far away. The vodousi do not carry them, rather they get into the temple by themselves.

Another variant of postmortem condition of the soul is reported by Dr. J. C. Dorsainvil in *Vodou et Névrose* (168–169). The blameless souls go to the Kûtûmë, the abode of the dead, where they share a blissful life in the presence of Mawu, the creator, in the company of benevolent vodouns. They still take interest in the affairs of men, and play the same role as the saints in the Catholic Church, and encourage the sacrifices in the Dahomeyan cult. The wicked soul, on the other hand, is sent back by Mawu to the earth, in the body of an animal, a lowly station, that reminds us of the samsaric wheel of life of Hindu and Buddhist. Thus, that soul has the opportunity to be reincarnated in successive lives, until it reaches salvation or moksha or nirvana in the abode of Mawu. Dorsainvil does not tell us the nature of the surviving soul. Is it the semedo or the selido, or is it a composite like that of the reunion of the ka, ba, zed, shadow, of the Egyptian postmortem state? The author does not tell us either if the abode is in heaven or in the subterranean world. But at any rate, it is somewhere in space-time or Universal Self and not in eternity, the X-dimension of Yahweh.



## Notes

1 Immaterial does not mean nonphysical. Energy as well as shadow matter is physical. Quantum physics deals with mass and wave function that are physical.

2 *Ashanti*: My ancestors are probably of Ashanti origin on my mother's side.

3 Ki-Zerbo, *Histoire de l' Afrique Noire*, p. 277–278. Agadja is famous also for his battalions of women warriors known as Amazones. They were virgins, or constrained into celibacy. Their spartan lifestyle led them to boast, “We are Men.”

The Vodoun Sakpata, a deity of thunder, is not worshipped in Haiti, but its name is found in one of the popular riddles in a deformed fashion, “Lakata fè Claou, nan Guinen tandé”—when thunder claps, it is heard in Guinea.

4 Badé is the voice of the thunder. We find his name in the Haitian expression, “a la ronde Badé.”

5 We found a similar account in the Dagara tradition where the *kontombili* (underworld entities) taught the principles of occult sciences to mankind. A selected group of individuals learned from them the potion of invisibility, the secret of transmutation or metamorphosis that could transform the body into anything the person wishes. On drinking the potion the individual has only to utter the name of the thing he wants to be. One of the ancestors of Somé was taken as husband by a female spiritual entity. She taught him many strange secrets. From their union came three children. Those offspring were strange beings as even the father could not tell if they were boys or girls. *Of Water and the Spirit*, p. 281.

6 The composite state with the Vodou Towiyo creates singularities, or “wormholes” type phenomena, that allow the henougan to cross the ambiguity barrier and to go back and forth between two universes or two realities. These transformations are associated with high energies, gravity, and radioactive force production that can harm the henougan (Desquiron 80).

7 Alfred Métraux, *Le Vaudou Haitien*, pp. 252–254. *Wanga* is from the Luba word *bwanga*. See Lilas Desquiron, *Racines du Vodou*, p. 124.

8 This is similar to the Golem of the Jewish Kabbala.

9 According to Courlander, those entities are called vodouns by the Fon people, and loa by Congo. Furthermore, the word *vodoun* would

designate the supernatural realm in a universal manner while the word *loa* would identify individual shadow-matter entity or spirit. (Desquiron 180).

See also Harold Courlander, *Haiti Singing* (Chapel Hill: The University of North Carolina Press, 1939).

10 A similar interdiction was imposed to the Native Americans in the United States in 1895 in spite of the fact that freedom of religion is protected by the Constitution. See L. Mehl-Madrone, *Coyote Medicine*, p. 36.

11 According to Paul Mercier and Maupoil, the term *semedo* is not the proper one. That term should be applied to Mawu, the Creator-God, the proper name for the individual soul is *selido* or *lido*. See Lilas Desquiron, *Racines du Vodou*, p. 93.

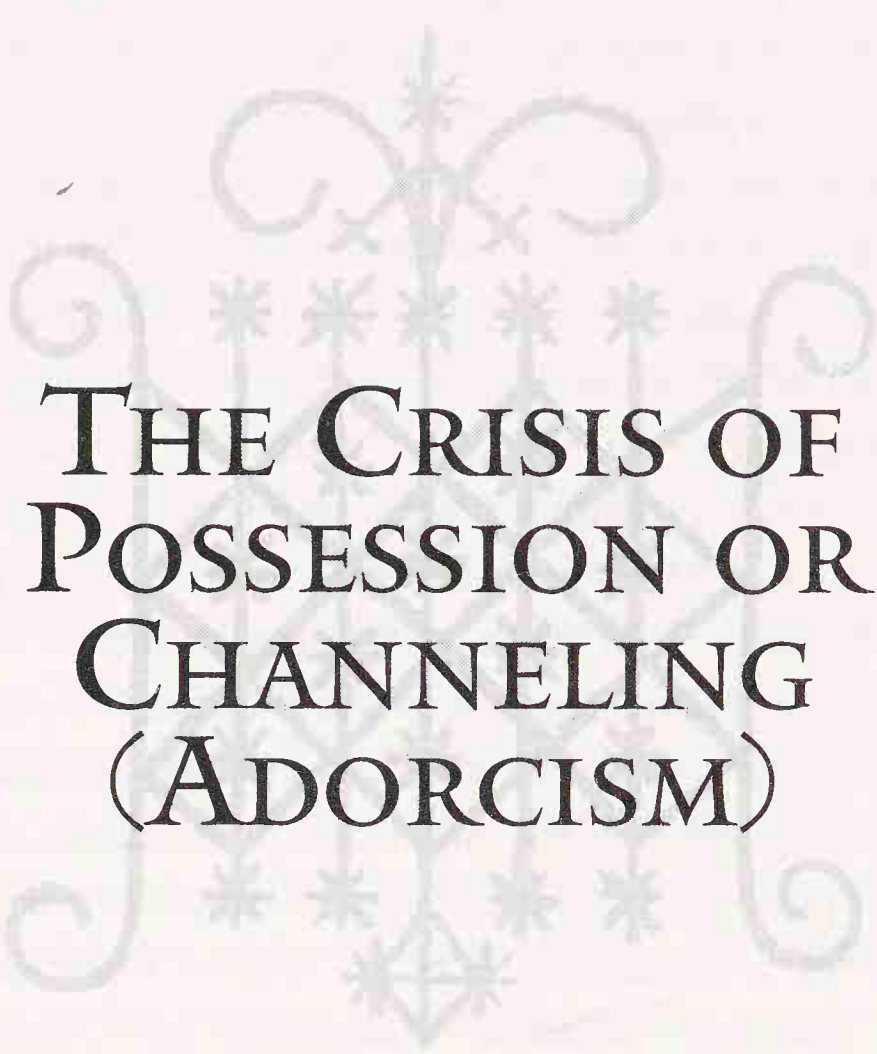
12 According to Francis Crick, vision consists of a primary system, a secondary system, and a number of minor systems. All receive electrical input from some of the million of neurons called ganglion cells. The ganglion cells are located at the back of each eye. The primary system establishes connection with the neocortex by way of an area of the thalamus called the lateral geniculate nucleus (LGN). The secondary system is connected to the superior colliculus. From those relays, neurons send their axons to form the optic radiations that direct the retinal information to the visual cortex. *Astonishing Hypothesis*, pp. 121–138.

13 For Lilas Desquiron, it is the *Ti-Bon-Ange* that wanders around during sleep.

14 The word “quiffian” is a neologism created by Fred Allan Wolf (160) and means quantum wave function.







## THE CRISIS OF POSSESSION OR CHANNELING (ADORCISM)

**T**he possession phenomenon is central in understanding the alternate reality of the vodouns and their composite state with devotees. The Cartesian (logical) approach of the Western world in facing the singularities of shadow-matter entities and avoiding a medieval terminology uses expressions such as “materialized psychisms” or “weightless thought,” “imaginal realm” and “psychoid phenomena.” Carl Jung, the eminent Swiss psychiatrist-philosopher, incorporated this phenomenon into his “archetypes,” products of the “collective unconscious.” He sees them as “visionary rumors” of the order of religious visions (Jung 1959).

Jacques Vallee, author of *Passport to Magonia* and *A Casebook of Alien Contact*, (1988) recognized that those psychoid phenomena are not extraterrestrials and uses the euphemism of “denizens of another reality.” Fred Alan Wolf, author of *Taking*



*the Quantum Leap*, uses “imaginal realm” and recognizes that “psychoid phenomena” exhibit a partial and temporal physical manifestation that does not fit the classical pattern, but rather that of quantum physics (Wolf 1989).

The great discovery of Sigmund Freud, the unconscious, has become the new myth of the twentieth century. We found exaggeration in its application, similar to that of the ancients who explained all good or bad things by the works of spirits. However, it is imperative that we keep the unconscious in its proper place in order to recognize the other dimensions of reality.

The eminent Haitian psychiatrist, historian, and sociologist, J. C. Dorsainvil, in *Vodou et Névrose*, published in 1931 at Port-au-Prince, Haiti, expounded the Freudian concept of the unconscious and presented Vodou as psycho-neurosis. This is an important work: it is the first attempt to demonstrate that the Vodou phenomenon is not supernatural, but is rather an expression of a hereditary nervous system disturbance that facilitates aberrant behavior. According to Dorsainvil, in essence, Vodouism is a mental disorder—a religious, racial, hereditary psychosis, manifested as split personality or multiple personalities, with heightened sensory and motor capacities, coupled with pythiatique (prophetic) abilities (Dorsainvil 58).

In so doing, the author wants to discard the idea of other dimensions in reality. He is trying to reduce the whole universe to the physico-chemical representations of the classical system. This is an *a priori* elimination of alternate realities, parallel universes, and the existence of a divine world. That makes him very comfortable in approaching the unexplained and eerie phenomena of the universe, that is, a scientific attitude that scrutinizes everything, with faith in the ability of human minds to unravel the secrets of nature. Dorsainvil realizes that his hypothesis is only an approximation and he expects advances in the physical sciences to bring more light on our everyday reality.

Like the author of the book of Genesis, this physician firmly believes that we are dust and into dust we shall return.



There is nothing beyond nature. However, modern science has shown us that dust is not as simple as we would like to see it. Dust has a dual nature. It is particle and wave. Many of the uncanny, eerie phenomena of nature fall into the realm of the wave function, and into the world of that weird form of matter called dark matter and shadow matter, or invisible matter. When Dorsainvil wrote his thesis on Vodou in 1931, the tenets of quantum physics were not as popular as they are today. He did not mention anything about quantum mechanics. Bohr, Einstein, Heisenberg, and Shroödinger were still arguing about the implications of quantum principles and paradoxes. Freud's theory of subconscious self was the fashion of the day, and the temptation to study Vodou in the light of Freudian concepts was powerful and logical. However, Dorsainvil goes further than Freud in his approach to the crisis of possession. The crisis is more than just a functional, dynamic disturbance; it is a genetic, hereditary, nervous system disease. Additionally, it is an aberration of the nervous system that affects people of African descent. It can be atavic at times, that is, skipping one or two generations or it can be directly transmitted from parents to children. This hypothesis does not fit the gestalt because the phenomenon is nonexistent in African-Americans of the United States or Canada who share the same genes with the African-Haitians (González-Wippler 1973). Also, the phenomenon occurs in Caucasian individuals introduced into the cultural background of the vodouns or the alternate reality of Haiti, Cuba, Brazil, and the like. It has been observed in Paris, among Caucasian French assisting Vodou ceremonies in a Haitian club (Planson 121–129).

It is also a fact that not all individuals in a family of Vodouists are affected by the phenomenon to the same extent. Some individuals never get possessed, others are simply made dizzy by the encounter, while others are repeatedly “mounted” by the loa or vodouns. Dorsainvil asked himself why there was no Vodou possession in those of Black American ethnicity. His

answer was that the phenomenon assumes a different expression because neurosis takes many shapes. However, from a clinical standpoint, the signs and symptoms of a Vodou possession are distinctively characteristic of the phenomenon itself and cannot be confused with diseases of ordinary psychiatry.

In establishing his hypothesis, Dorsainvil also comes up with an enlarged definition of neurosis that includes epilepsy, grandmal seizures, petitmal, hysteria, the intellectually gifted, and geniuses. That is very far-fetched. Contemporary classification of psychiatric illnesses does not include all cases of seizure disorders and all individuals with very high IQ or the gifted ones. It is really going too far to speak of "racial neurosis" or "racial psycho-neurosis." It is also a fact that medicine in this last part of the twentieth century has revealed to us a genetic or organic nature of some conditions that we used to see as purely functional, such as homosexuality. This is still debatable, although researchers have claimed the isolation of such a gene. Regrettably, the champions of eugenics use the concept of "racial psycho-neurosis" to perpetrate "ethnic cleansing," holocausts, and genocide.

At any rate, in order to attain the objectivity of science, we must keep an open mind and seek the interplay of nature and nurture. The crisis of possession or adorcism as manifested in Blacks and Whites suggests the existence of a biological predisposition, which is that of the mediums. A medium is a person who is endowed with psychic ability either spontaneously or by training through yoga techniques or transcendental meditation. The teachings of the Eastern religions convey the idea that everyone has psychic abilities that could be heightened or developed with proper methods and spiritual enlightenment. In all cultures, nations, tribes, and families, women show greater psychic abilities than men. We all know of the proverbial "sixth sense" of the woman. In antiquity, women played an important role in religion as seers or prophetesses. The Latin Sibyl, the Egyptian prophetess at Thebes and Memphis, and the Vestales



of ancient Rome are hallmarks of their clairvoyant abilities. In Haiti, more women are Hounsi-Kanzo, that is, wife of the loa or vodoun. In that alternate reality, a man can also be a “wife,” or spouse of an entity. Official marriage and wedding ceremonies are performed for the loa and adepts, with contracts written on the model of the legal ones. In Haiti, there are as many mambo (priestesses) as houngan (priests).

Dorsainvil has called attention to some similarities between the Vodou adorcism (crisis of possession) and the symptoms of somnambulism, hysteria, and hypnotism. Like all physicians know, many signs and symptoms are shared by different disease entities. Fever and chills are present in infectious disease, metabolic disease, physical trauma, and cancers. Not all chest pain means a heart attack, not all headaches mean a brain tumor, and not all skinny bodies mean tuberculosis, AIDS, or anorexia nervosa. With every case presented to the doctor, he must proceed to a differential diagnosis to separate the “look-alike” in clinical presentations.

Somnambulism or sleepwalking is a condition during which a partly awakened sleeper performs various physical activities. Most of the individuals affected just sit up in bed or stand near the bed. Some walk around, and a very few accomplish more complicated actions. Somnambulism is more commonly seen among children than among adults. An individual is more likely to sleepwalk during periods of tension or worry. After awakening, most somnambules do not recall their activities. A sleepwalker can injure himself by falling out a window or down stairs or by walking into obstacles, fire, or water. So it is important for people around them to awaken them and protect them. During the crisis of possession, the adept or the Hounsi behaves in a somnambulic manner and must be assisted at the induction of the possession by the devotees. There is a lot of similarity between the composite state of possession and the dream state. We will see that in greater detail later.



Dorsainvil shared the opinion of other contemporaries on the matter, such as Professor Österreich of the University of Tübingen. He stated that from the physiological standpoint, naturally occurring or provoked somnambulism presents numerous analogies with Vodou possession. In either case, the subconscious takes over automatically, the conscious self becomes dull, forgetful, and the individual executes well-coordinated movements without any voluntary control. However, Österreich speaks of the *wrang* or “constraining character” of the possession phenomenon that can help in the differential diagnosis of the two conditions (11).

Dorsainvil also equates the crisis of possession to a form of hypnosis that can be seen as provoked sleepwalking. In antiquity, hypnosis was related to ecstasy and hallucinations people experienced during religious ceremonies. Individuals in a hypnotic trance were believed to have extraordinary powers that came from the gods. In ancient Egypt, the priests could induce a state similar to hypnosis in a ceremony called temple sleep. With the influence of Christianity, people came to believe that under hypnosis the individual was controlled by the devil. Thus, the practice was associated with witchcraft and black magic. However, by the late 1700s some scholars began to look at the phenomenon in another way. The concept of a magnetic fluid released by the sun and stars that pervades all things on earth led scholars to think that anything that interferes with the normal flow of that “fluid” would induce diseases. That concept was exploited by Franz Mesmer (1734–1815), an Austrian physician who studied medicine in Vienna and practiced in Paris in 1778. He believed that the mysterious fluid that penetrates the body can be handled in such a way that it allows a person to have a powerful “magnetic” influence over another person. Mesmer called this fluid “animal magnetism” and claimed that with the use of magnetic wands, the fluid could be directed at will and the sick could be made healthy. Mesmer’s followers were named mesmerists or

magnetizers, and his sessions or “séances” created a sensation in Paris (Buranelli 1975).

In 1784, the Academy of Sciences and the Faculty of Medicine in Paris demanded an investigation of this practice. The commission included Antoine Lavoisier, the famous French chemist, and Benjamin Franklin, the United States ambassador to Paris at the time. The investigative body reported that there was no such thing as a magnetic fluid. However, it recommended that hypnotism be practiced by qualified persons or physicians. In that same year, Marquis de Puységur, one of Mesmer’s students, discovered the secret of hypnotic trance.<sup>1</sup> James Braid, an English medical writer, conducted an organized investigation in hypnotism and pointed out that the trance state differed from natural sleep and suggested the possible existence of a double consciousness in individuals. That can be considered as the forerunner of the subconscious exploited later by Sigmund Freud. It also reminded us of the African semedo and our modern axionic clone. Jean-Martin Charcot (1825–1893) established in Paris a clinic for nervous disorders at the Salpêtrière. Among his students were Alfred Binet and Sigmund Freud.

Sigmund Freud’s initial studies of the unconscious were done on hypnotized subjects. He is the first to map the double consciousness or the subconscious world of the human mind. He taught that memories stored in the subconscious mind influenced a person’s mental life. Psychoanalysis brings those memories into consciousness. He felt dreams were a major key to the subconscious mind. He listed three main forces in person’s life: the id, an instinctive force; the ego, an executive force that contacts the world of reality; and the super-ego or superior disciplinary force. His theory of exploring the subconscious has been applied to art in surrealist painting and to literature in the stream of consciousness style of writing (*écriture automatique*, *cadavre exquis* of the surrealist poets such as André Breton, Soupault, and Paul Eluard).



Babies are born with the id, as well as the genetic physical predisposition of the human species; a genetic information network, or instincts. This is part of the quantum-semedo complex. As the child grows and his nervous system matures, he apprehends the world more fully and develops his ego and super-ego through the information processing network (IPN) of the visible and invisible body components.

André Breton in his exploration of the subconscious has come to realize the presence of what he called the "Great Transparents" (Gauthier 1971). His visit to Haiti in 1945 could have helped the development of that concept. The manifestation of the Great Transparents in the houmfor is a repeatable experience on a daily basis, like in a laboratory setting. While Breton opted for the existence of the shadow-matter entities as separate forces that can modulate our own shadow component, Dorsainvil discarded such a notion and presented the crisis of possession as a hereditary mental disorder, manifested as hysteria, somnambulism, or hypnosis.

The unusual physical manifestations of possession are attributed to heightened power of the subconscious mind. It is like the disease state itself enhances the energy of the information processing network (IPN) and translates wave function into tangible physical power, like in the actualization of Einstein's equation  $E = mc^2$ . The disease state creates a setting where energy is transformed into matter. It is a fact that under hypnosis a new personality can be introduced into the subject by the magnetizer or hypnotist. How is this possible? This is more than power of suggestion as the latter is directed at the conscious self. In hypnosis, the shadow-matter component moves on the surface or forefront and takes command of the individual's nervous system. Like in dream states, the limitations of space-time do not exist. In dreams, the boundary constraints of ordinary reality are overrun by ubiquity, transmutation, metamorphosis, instantaneous propagation, teletransportation, levitation, contraction or expansion of time or space, telepathy, precognition, and



retrocognition. Experience has shown that under hypnosis, the shadow-matter self remained under the command of the hypnotist. People once thought that individuals under hypnosis could not commit undesirable acts, but researchers have proved that hypnotized persons will perform antisocial and even self-destructive acts (World Book 1976). Some persons are capable of hypnotizing themselves.

Under hypnosis, an individual may see, hear, touch, or feel things that are not present, or he may not be able to see persons or objects that are in plain view. He may feel insects crawling over his skin and start scratching or try to brush them away. This reveals to us how the quantum dimension works. All sensation-perception categories are apprehended or become conscious after transformation to energy, electromagnetic field, or others. These space-time events are stored in the visible and invisible matter components. They can be retrieved to produce hallucinations, dreams, and actual physical events such as vasomotor changes, sweating, blushing, burns, anesthesia, paralysis, muscle rigidity, or a new personality. Musicians under hypnosis can create compositions in the manner of Chopin or Debussy, for example, if they are told that they are those composers. However, there are boundary constraints in those actualizations. We never try to place a hypnotized subject into a gas chamber or a crematory to see if he will come out alive. We never try to open fire on him with a machine gun or use him as a suicide bomber that will come out without a scratch. We never impale him with a spear or a sword. We never push them over a cliff into the chasm below to see them climb up with a smile. We never ask them to drink poison or chew glass without harm. We never ask them to transmute literally into a panther, a lion, a cobra, or to become totally invisible. We never suggest to them to literally fly like Superman through the sky, or to move objects from a distance (telekinesis). Did anybody ever try to ask an amputee under hypnosis to run the marathon or to participate in the Olympics? Of course not, we know better,

we don't fool around with such nonsense. However, those suggestions are not nonsensical in the alternate reality of the vodouns. We will see that later in greater detail.

Dorsainvil depicts the manifestations of possession as a functional disturbance of the mind called hysteria. In psychiatry, hysteria is the result of unconscious conflict between thoughts and emotions that the person is not aware of. The critical period for the onset of possession is puberty or between the ages of ten to sixteen (Dorsainvil 60–61). However, possession has been observed in children six or eight years old. The possession presents itself as hysteria manifested like a minor form of epilepsy, an incomplete symptomatology described by the parents as “being brushed by the loa.”

According to Dorsainvil, when the subconscious takes over it liberates within us forces that are stronger than ordinary forces, as they are universal or cosmic forces (51). However, I would like to pinpoint a problem with the latter statement. Here the psychiatrist is not presenting the subconscious as an ordinary function of the nervous system, or a simple result of physico-chemical and energetic actions and reactions. He brings in a new concept, a universal force, that medicine does not consider in developing the functional and anatomic manifestations of diseases. That universal force belongs to the Eastern philosophies or the alternate reality of the vodouns. Thus, neurosis or Vodou hysteria is the state issued from the liberation of the subconscious self which then appears with all its strength to manifest the split in personality, or multiple personalities. It is a crisis of possession of the individual by his subconscious self (54). The psychiatrist recognizes the existence of eerie phenomena in Vodou possession, but he explains them by the strong emotivity that unleashes forces that are more intense than that of ordinary physiology (56). For him, this is an abnormal state that allows the manifestation of unknown psychic properties of the mind, or of its wave function. There is nothing alien in possession, no surviving soul or loa as separate entity (39–40).

Furthermore, Dorsainvil presents the cosmic force as external forces of the universe that are at play in all vital manifestations. This is not far from animism or vitalism. In that, he is following the opinion of Dr. Labouré who thinks that thought, mind, life, and intelligence are expressions of the universal forces, and he equates them to electromagnetic forces and light (22). From a clinical standpoint, Dorsainvil gives us a description of Vodou possession that is to remain classic. He uses the model of Professor Österreich of the University of Tübingen (12) who describes three types of changes when the body of an individual is overtaken by a foreign entity. There are: a new face, a new voice, and a new personality. Dorsainvil describes four elements:

1. a split in personality,
2. the Vodou mask or change of face,
3. voice alteration, and
4. a new personality.

The possessed speaks of himself in the third person. It is the entity that speaks through him (13).

The syndrome suggests the presence of an alien personality or a succession of different personalities, like the three faces of Eve. Each one has its body build and constitution. Helen Smith, the case described by Professor Österreich, was incarnating Marie-Antoinette, Queen of France, and Cagliostro, magician of the eighteenth century.

Dorsainvil establishes a parallelism between the onset of hysteria and that of adorcism. In both, we have seizure-like manifestations. Hysterical seizures can usually be distinguished from genuine seizures, in the fact that the hysterical patients rarely injure themselves, bite their tongues, or lose their urine. They do not have the typical spastic phase and then the alternating contractions and relaxations phases of a seizure, but tend to show a dramatic flailing of the limbs. Consciousness is partially retained and seizures hardly ever occur when the patient is alone. The EEG is



normal (Cecil 678–679). Other motor disturbances described in hysteria include abnormal movements, disturbed gaits, and paralyses. There are also sensory disturbances, particularly blindness and deafness developing dramatically at times of emotional distress. Loss of sensation over one side of the body is often described by the patient. The sensory losses do not conform to patterns of nerve distribution. The reflexes remain intact or unchanged in paralysis of the limbs. Convulsion of the entire body does not disturb consciousness. Blindness occurs without disturbance of pupillary reflex or rapid oscillation of eyeballs (Cecil 679). The mute can phonate by coughing. The deaf speaks louder to be heard in noisy surroundings. It is very important to note that in the classical textbook descriptions of hysteria we do not have the eerie phenomena associated with possession. By definition, hysteria is a disturbance of behavior in which symptoms and signs of diseases are reproduced more or less unconsciously for some personal advantage. In that sense, hysteria can be hard to distinguish from malingering. But the authentic malingerer, the pathological liar of the Munchausen syndrome, goes beyond hysteria in self-mutilating behavior (Cecil 678). Thus, the physician or the researcher is always confronted with difficult, differential diagnoses. There exist certain medical conditions that are notoriously easily confused with hysteria because of their subtle clinical presentations, such as the first attack of multiple sclerosis, the weakness of the limbs in early phase of acute idiopathic polyneuritis of Guillain-Barré syndrome, the swallowing difficulty of myasthenia gravis, the muscular weakness in periodic paralysis, the spastic posture and eyes movements of postencephalitic parkinsonism, the pain of a spinal cord tumor, or the abdominal pain of acute intermittent porphyria. Thanks to Dorsainvil's clinical acumen, we can add the Vodou crisis of possession.

However, for us in this latter part of the twentieth century, the two conditions are not identical, there exist only some resemblances and analogies between them. There are more similarities between Vodou possession and somnambulism or

hypnosis. In those conditions, the interplay between our nervous system and that of our shadow-matter component or an alien entity seems to be identical.

The eminent Haitian psychiatrist described the onset of possession as an epileptic-like seizure, but without the spastic phase. He sees only the cyclic phase of flailing movements. In true epilepsy, the movements are not disorganized or erratic. Thus, the flailing reminds him of hysteria. However, he could have missed a tonic phase, a state of rigidity or impassivity when the body of the individual is suddenly invaded and subjugated by an external force. The seizure-like phase observed by the physician is the result of a struggle between the individual's nervous system and the invading force. This is called a *bossal*-reaction by the Vodou initiates and testifies of the ill-preparation or ignorance of the "mounted" adept. An individual who has received proper initiation, through the *Laver-Tête* or by *Hounsi-Kanzo* education does not put up a struggle or resistance to the shadow matter entity (Denis and Duvalier 1939). However, a seizure-like event can take place in a *Hounsi-Kanzo* when he or she is mounted by the brutal loa of Petro pantheon or the Zandor group. Thus, in ordinary circumstances with a well-trained adept, the crisis of possession occurs in a smooth fashion. Furthermore, a true *grand mal* seizure may occur in the composite state of channeling when the dark-matter entity penetrates forcefully the nervous system of the individual and elicits abnormal electrical current in the brain.

Österreich and Dorsainvil describe a new face in the possessed, or dramatic change in the person's features. Dorsainvil called it the Vodou mask. The individual's face assumes new contours and expressions, such as that of a panther, in Agassou's case or a snake for Damballah or that of a dead person in the case of Vivi. At times not only the face changes but the whole person in the case of the old and decrepit Legba, the coquettish Erzulie Fréda, the sleazy Guédé Zaringnin, the hieratic Baron Samedi, the bellicose Ogou Ferraille, or Emperor Dessalines.



Dorsainvil has witnessed a Damballah possession that mimics the motion of a snake. A young woman possessed by the vodoun climbed a tree with the agility of a snake, moved from branch to branch without any hindrance and stayed there for two days without any food (134). In the case of possession by a child-loa, the adult behaves like a child and in Dorsainvil's estimation, these feats cannot be faked (133). As mentioned earlier, he attributes to the subconscious a physical or energetic power that in ordinary circumstances is contained or restrained, as nuclear power is restrained in the atom. To unleash the nuclear power or the force of the subconscious, unusual events or circumstances must take place.

In the case of Vodou or hysteria, eerie phenomena are produced when a strong emotivity unleashes forces that are more intense than that of ordinary physiology (56). However, true hysteria is more of a mimicry than abnormal physiology. In possession, we are dealing with other aspects of the physical world that we call alternate realities. The story of the Spanish ambassador's butler reported by Dorsainvil is a case in point. A febrile illness opened up his subconscious programming in such a manner that he repeated word for word all conversations heard during that time. That makes him a perfect spy. However, when he got rid of the fever, he lost the ability to recount the conversations (57). Likewise, in Vodou composite state of adorcism, young people began to speak in African dialects that they did not learn in Haiti. So far the phenomena can be seen as functional disturbances. However, Dorsainvil went farther in assessing the event as an expression of heredity or atavism. He wrongly assumed that the dialect is an expression of the genes. During the crisis of possession, the loa re-enacts the customs of their African tribal culture. A Congo vodoun exhibits the exuberance of the Congo culture. Likewise, for the coleric or fiery Arada, the rebellious Ibo and the cruel Kanga. To us, these manifestations are more the result of a composite state than that of atavism. They express the existence of an alien semedo, an



axionic entity which is like an information diskette that takes over, overrides, and modulates the complex psychic world of the adept. The breakdown in personality structure described by Dorsainvil in his Freudian approach does occur. He states that possession occurs because of a lack of strong cohesion of the ego, allowing the subconscious to produce a new personality. The psychiatrist thinks that social evolution, education, and lofty ethics will preclude the occurrence of possession and its neurosis (18). Haitian realities prove the contrary. The educated and well-to-do elite belongs to that 95 percent of the population that believe in the forces of Vodou alternate realities—and many of them are practicing Vodouists.

The breakdown in personality structure occurs not because of lack of education, but because of invasion perpetrated by an alien axionic entity. In *Vodou et Névrose*, Dorsainvil describes the hesitations in speech at the onset of the crisis, stuttering, deep inspirations or aspirations, that testify of the difficulty in controlling the body-semedo-selido complex of the individual. But when the invader is in full control, eerie phenomena begin to happen without hindrance. A new physiology is apparent. The sense-perceptions are modulated to higher power. Olfactory materialization are manifested as the audience can smell unusual odors or sudden bad breath. The possessed can handle incandescent iron bars and fiery red charcoal, walk with naked feet on a brazen furnace, chew pieces of glass without pain or bleeding, apply hot pepper or hot sauce on the eyes or genitals.

The motor functions go beyond ordinary physiology. Muscular strength increases. There is exaggeration in flexion, extension, lateral bending, and contortions, such as a 180-degree turn of the head so that the face is looking at the back of the body. It is a familiar scene in Haiti when under possession, a young child, perhaps an eight-year-old girl, cannot be subdued by four or five strong men (15). Dorsainville also reported the dance of the Aissoua in Alger where amazing feats are performed. Eyes come out of their sockets down to the cheeks. The possessed pierce their

own eyes with fine and long needles, open their belly with their weapons, exposing their viscera and intestines. In Haiti, an old woman with a sprained ankle who was unable to ambulate without a cane suddenly, when mounted by the loa, began to dance like a twenty-year-old girl. She performed like that throughout the whole night (17). The possessed can levitate, not only a few inches above the ground, but higher up like at the top of a big tree. A Nigerian patient of mine has reported a similar case seen in his village back home in Africa. Cases of teletransportation are reported in Haiti. With a handkerchief spread over the sea or a river, Agoué's devotees claim to have been transported back to Africa, Nan-Guinen.

Mrs. M. S., a young married woman from Haiti who lives in Washington, D. C., reports that at the age of sixteen she was possessed by the semedic entity of a dead person. The treatment consisted of flagellation, along with many other things. Her mother, who was assisting the event, could not stand the sight, but M. S. did not feel any of the whipping. Her ordeal began when she rejected the advances of a young man who reported the incident to his mother who decided to destroy the teenage girl the old-fashioned way—dispelling a coughing spirit on her. M. S. began to waste away like a typical case of tuberculosis in Haiti. She was seen by a renowned pulmonary specialist in Port-au-Prince who on examining the first set of x-rays of the lungs was surprised to see the extent of the disease. Both lung fields were destroyed by cavitary lesions in a relatively short time. He repeated the x-ray to make sure that they belonged to the young patient. He saw the same findings. He then referred her to the sanitarium of Port-au-Prince. At the sanitarium, the TB specialists repeated the x-rays, but this time they had a different picture: both lung fields were clear. There was no radiographic evidence of tuberculosis. In the first sets of x-rays, the semedic entity had entered into strong interaction with the tripartite nature of the patient and produced physical evidence of lungs disease capable of detection by x-ray. In the



sanitarium set of films, the semedec entity was in its ordinary WIMPs state. The girl was returned to her parents who thus sought the help of a houngan.

Dorsainvil also mentions in his work cases of pythiatism, or prophetism. The person in composite state with the loa is capable of telling the future, of revealing hidden secrets or revealing the past and being the portent of good omen or bad outcome. Clinical hysteria in its classical presentation cannot manifest such paranormal feats, considering that the Freudian subconscious is only one aspect of the world of psychotronics. Many other psychiatrists nurtured in the alternate reality of Haiti reject Dorsainvil's hypothesis. Dr. Lamarque Douyon in his phenomenologic study of the crisis of possession concluded that it is not a pathological condition. According to Dr. Jeanne Philippe, the spirits of the dead and magical spells are so often considered by the Haitians to explain all illnesses, that it becomes imperative to pay attention to their mentality in the etiology of mental disorders. Certain aspects of their alternate reality create a state of anxiety that can lead to psychosis in predisposed individuals. Furthermore, the exigencies of the loa, or the pressing needs of the dead, constitute a tyranny on the adept. There are so many taboos and interdictions that the devotee spends a large part of his time in performing rituals to protect himself and his family (Philippe 86–89).

Dr. Legrand Bigou rejects Dorsainvil's hypothesis that the crisis of possession is a pathological phenomenon (*Psychiatrie* 125–128). Also, physicians like Jean Price Mars, Louis Mars, and Louis Maximilien have seen in adorcism a cultural phenomenon that in the cultural context has nothing of a pathological nature. Jean Price Mars dwells mainly on the mystical aspect of Vodou (1928). Louis Mars stresses the social, gregarious, and frenzied aspect of the crisis, while Louis Maximilien considers the psychological impact of the ambiance and the physiological changes brought about by alcohol or other psychedelic beverages on the suggestibility of the Vodouists (Mars 1954).



Dr. Legrand Bigou questioned, however, the supernatural explanation of the crisis of possession and its psychotronic feats such as fire manipulation; glass chewing; or the increase in physical strength, endurance, and clairvoyance. He hopes that there is a scientific explanation for all this. He leans toward suggestion or autosuggestion as the mechanism at work, but the method of procedure remains a mystery. He senses that there must be a natural explanation coming from the natural sciences (Bigou 126). We are in the same quandary when we must explain the transformations of the master force into electromagnetic waves, radiowave, infrared, x-ray, intra-atomic strong force, weak force, and axion of dark matter, the fermions and bosons of visible matter.

For us in this latter part of the twentieth century, quantum physics and the supersymmetry theory, the string field theory, place us closer to a natural explanation by revealing the wondrous or marvelous aspects of our space-time. What we use to label supernatural or spiritual belong to the physical world of the supersymmetric universe or hyperspace (Kaku 1994).

In rejecting Dorsainvil's hypothesis of hysteria, we do not negate his thesis as a whole as the analogies between adorcism and somnambulism or hypnosis are valid observations. Those three phenomena have a common infrastructure, which is that of sleep. In sleep there is a reversal in dominance between the tripartite components of man: between the body, the *semedo*, and the *selido*. In other words, there is a change of position between the visible physical body and the shadow-matter physical body or axionic clone. In ordinary waking state the visible body is on top and takes precedence in dealing with the environment through its information processing network (IPN). In the sleep state, the clone moves on top and takes control. As the individual's ordinary consciousness retreats in the background or slumps under the surface of normal spatio-temporal relation with the external world, the shadow-matter component moves to the fore and

begins its own interactions, either within itself, or with the other components of the individual, or with the external world.

In sleep induction, the heaviness of the eyelids corresponds to the subjugation of the body and its IPN by the axionic double. In the first phase, known as slow-wave sleep (SW) on EEG (electroencephalogram), the IPN activity of the visible body is reflected in the gradual slowing of the EEG rhythms, with tall amplitude and synchronization through four stages from mild drowsiness to profound somnolence (Cecil 652). Some dreams may occur during that phase but they are all dull or prosaic and they are related to the individual's daily activities. That stage lasts ninety to one hundred minutes.

There is the release of some chemical in the brain to allow this reversal in spatio-temporal plane of existence, the passage from a parallel universe to the next. Serotonin released from the neurons of the raphe nuclei induces SW sleep and primes the second state of dream or REM. This may be related to a daily cyclic rhythm of wakefulness and sleepiness.

The second phase of sleep, or REM state, is characterized on EEG by low voltage or amplitude, fast and desynchronized waves, and is associated with profound relaxation of the skeletal muscles, absent reflexes, abrupt changes in respiration, pupil diameter, blood pressure, pulse rate, muscle twitching, and penile erection (Cecil 652). At this point, the double is in full control of the body and produces vivid dreams, colorful and uninhibited dreams. It is probably during that period that psychic events take place, such as premonitory visions, out-of-body travel, and other wave-function paradoxes. REM sleep lasts about fifteen to twenty minutes; after that, the individual returns to SW sleep. REM sleep gradually occurs more often during the night and on the average makes up about 25 percent of adult sleep time. The REM dreams are more imaginative and introspective and can explore all the forbidden dimensions of the universe.

Night terrors are usually associated with stage three or four of the SW sleep. The person will suddenly awake with shortness of breath, palpitations, and nervousness. This seems to result from different interactions between the IPN of the double and that of the visible body as the latter tries to come out from under the dominance of the double, or it may result from encounters with foreign or parasitic WIMPs entities that roam the world. This creates the dream's hallucinations as the individual tries to come out of sleep, or tries to throw away the empowerment of an alien entity. Nightmares are described in correlation with the REM sleep and seem less intense than night terrors.

Narcolepsy is a sleep disorder that illustrates dramatically the interaction between the body and the semedo. It is manifested as cataplexy, sleep paralysis, or dream's hallucinations. Cataplexy is a sudden loss or decrease of muscle tone that may be partial or generalized. It is an abrupt takeover by the individual shadow double. It seizes the dominance without the slow progression of the SW sleep. This is probably the result of an abnormality in the chemical system responsible for the waking state or cortical arousal, namely the catecholamine and acetylcholine located in locus ceruleus and locus subceruleus nuclei of the brain.

Sleep paralysis is different, in the sense that it occurs while the individual is already asleep, falling asleep, or coming out of sleep. Also there are different degrees of sleep paralysis. Hypnagogic or hypnopompic hallucinations are vivid visual and auditory dream-like states that occur while going into sleep or while being aroused. Both SW and REM systems are involved in narcolepsy (Cecil 654).

Somnambulism or sleepwalking is associated with stages three and four of SW sleep. It is manifested as an aimless wandering, usually without falls. It is a composite state, a paradoxical situation in which the physical visible body overcomes the hypotonicity of sleep, although SW sleep is less hypotonic than



REM. But the impulse to stand up and walk comes from the shadow clone or double. It is like self-possession, or possession by one's own semedo.

Thus in dreams, hypnosis, somnambulism, and night terrors, we seem to be dealing with a dominant or runaway semedic component. Dr. Bigou, in *Psychiatrie Simplifiée*, (126) underscores the analogies between possession and hypnotism. He mentions the fact that in time past, before the eighteenth century, hypnotism was considered a manifestation of occult supernatural power, but with the advances in medical knowledge, the subject has been demystified and is now taught in medical school along with the natural sciences. He hopes the same will occur with the alternate reality of Vodou. A subject under hypnosis can manipulate fire without any sign of burns. A laparotomy (opening of the belly) can be performed in a painless manner. A hemorrhage can be stopped without medico-surgical techniques. Second-degree burns can be produced by stating to the individual that he is in contact with a very hot object. The hypnotist can create the appearance of a cadaver by suggesting to the subject that he is a dead person (Bigou 126).

When it comes to the ESP phenomena observed in Vodou trance, Bigou thinks that a great power of intuition is at work, particularly in clairvoyance. He sees a connection between the psychotronic feats of Vodou trance and those developed by yoga techniques. However, what the Yogi or the adepts of Eastern religion see as a manifestation of the supernatural or the astral or spiritual body of the individual, Bigou is trying to see as power of intuition. Bigou does not accept the existence of occultism or sorcery. For him, sorcery is only a ploy or shenanigan used by the hougan or the seers to conceal the use of natural procedures in order to hold sway and power over the members of their society (Bigou 126). This is an oversimplified approach to a complex universe in which we are relentlessly discovering new dimensions decade after decade. The evidence or existence of dark matter (WIMPs) with properties heretofore

assigned to ghosts or spirits opens new vistas for the researchers and brings to us a new paradox: that of the physical nature of some aspect of our spiritual dimension. But this is a new concept of physical nature derived from quantum physics and its attendant new metaphysics.

The crisis of possession in itself is a reversal in the structure of the tripartite composition of man. The IPN of the body and soul of the individual is overtaken by a foreign entity. The mechanism is similar to that of dreams in the sense that the awareness systems of the person retreat, sink below the surface, leaving the leading role to the invading entity. In dreams, the individual's own double takes control, whereas in possession or adorcism the foreign invading force overwhelms the identity of the devotee or adept.

Here we must re-emphasize that the loa or vodoun is not a metaphysical entity in the old acceptance of the term. Metaphysics is no longer a view of the mind, a product of the imagination. Metaphysics and spirituality refer to a heretofore unknown aspect of the physical realm, the world of invisible matter, the universe of the WIMPs and axions. So far, the only exception to that new definition is the nature of God, Yahweh, who belongs to an entirely different dimension, that of Eternity. Eternity is that dimension which has no beginning, no end, no change, and is inhabited by one person, the Eternal God. It is the opposite of space-time that has a beginning and will have an end, that end being the return to its source, Yahweh, the essence of existence, the liberation from birth, death, rebirth, redeath, and the attainment of immortality in the heavenly paradise.

Thus, everything in space-time or universe has a physical existence, be it energy, force, particles, fermions, bosons, axions, vodouns, loa, souls, spirits, atoms, molecules, inorganic matter, organic matter, organisms, plants, animals, or humans. All these entities can exist as visible or invisible physical substances, or have a dual nature, or exist in those two planes at the same time, or translate from one state to the other.



The loa are referred to as “force” by the Vodou pundits and the initiates. They are real, physical, invisible “forces,” having a dual nature, a wave-particle nature, energy and axion physical entities. Henceforth, the materialistic dreams of the scientists like Dorsainvil and Bigou have finally come true, but that alternate reality is queerer than they can suppose, to repeat J. B. S. Haldane (*Possible Worlds* 1945).

The onset of a crisis of possession is associated with a physical contact, a force field that is at the same time a psychic field. This is the physical contact of the axionic entity. The person is being immersed and engulfed into a wave of energy. The contact is felt like that of a beam of light projected suddenly on your face with your eyes closed, or the heaviness of a heat wave one experiences in the hottest days of summer, or the paralyzing sensation on entering a very cold, freezing, subzero temperature of the outdoors. Certain people describe it like a wind or water running upon skin. Others compare it to the sensation one experiences when holding a magnet in the vicinity of iron. That sensation is that of a physical attraction, or pulling toward a certain direction. The magnet in fact attracts iron and certain other materials by virtue of a surrounding field of force produced by the motion of its atomic electrons and the alignment of its atoms. The invisible body of the loa or vodoun exerts a similar attraction on the organism of the target person or persons in the assembly, as that attracting field can be experienced by more than one person at a time, the axionic body of the loa being ubiquitous. That attraction can be resisted or blocked by certain individuals, so that people would speak about different degrees of possession. Some are “brushed” by the force field; some are made briefly “drunken,” “saoulé”; and some are literally “mounted,” straddled, invaded in and out by the shadow or dark-matter of the vodoun.

In the crisis of possession, the close encounter with the force has that wrang described by Österreich or “constraining character” (Dorsainvil 9–10). There is a subjugating force that



coerces the individual into submission in order to take control of the person's mind. When the invasion is completely established, the individual loses consciousness or enters a dream-like state. The individual is like a somnambulist or someone under hypnosis, but this time the reversal in dominance is done in favor of a foreign shadow matter.

From the superficial contact of the onset, the invader progresses to enter the body of the target person. The penetration is done either from head to toe or from toe to head. According to some parapsychologists, the invasion is done through the chakras of a person's aura. Those chakras are psychic centers distributed along the vertical axis of the body. There are seven major ones: base of the spine, *muladhara*; the sex organs, *svadhisthana*; solar plexus, *manipura*; the heart, *anahata*; the throat, *vishudda*; the third eye located where the eyebrows meet, *ajna*; and the crown center, on top of the head, *sahasrara*. (Lawrence 21–22).

Energies are received through those chakras or psychic centers of the semedo, and travel throughout it in an intermingling network of psychic channels which were known by the ancient Hindus as nadis. In the Upanishads, it is stated that there are 72,000 of these channels (IPN) running throughout the astral body (semedo) in a complex matrix of interconnecting channels that produce a balanced flow of energies (Lawrence 21). By invading the organism of an individual, the loa modulates the functioning of the nervous system, the semedic channels, the body as a whole and the immediate surroundings of the person. The preferential portals of entry would be the nuchal area, the heads and the legs, and from there the body snatcher spreads to the entire organism. It can be stipulated that if the Kirlian photography is applied to a possessed individual, dramatic changes can be observed throughout the layers of auras which are a visual manifestation caused by the interactions between the dark matter or shadow matter of the individual and his ordinary visible matter.

According to Alfred Métraux, the invasion by the loa is perceived by some possessed as a blow to the back of the neck, the nuchal region, or a grabbing cramp in the same area that is felt like a bite. Others experience tingling sensations in the legs or a heaviness that rivets the limbs to the ground (Métraux 109). That induction through the legs has been reported by Maya Deren, author of the *Divine Horsemen*, in her own account of a close encounter with the loa Erzulie (322). Alfred Métraux stresses the repeatability of the experience that can be observed like an experiment in a laboratory setting, so that in the future physicians and other scientists, physicists, and specialists in psychotronics (parapsychology) can use EEG, Kirlian photography, thermography, and other fancy gadgets of modern technology to study the composite or superposition state of the possessed with or without hypnosis.

Following the shock of induction or invasion by the body snatcher or loa, the individual loses consciousness, or his ordinary spatio-temporal awareness. He is in a trance state. Some adepts or pundits of the Haitian alternate reality explain the composite state by a removal of the Gros-Bon-Ange (semedo) from the body. The semedo has been chased away. This terminology is too strong in our opinion. The Gros-Bon-Ange is not literally sent away; it is overshadowed by the axionic alien into a retreat, in such a way that its IPN is not in command of the individual. The person's soul and body are governed by the vodoun in a superposition state that explains the struggle between the adept and the vodoun at the onset of possession, a struggle that creates the symptomatology seen as hysteria by Dorsainvil and others. Métraux presents the clinical picture in the following manner: the possessed appears to have lost the control of their nervous system, particularly the motor aspect. They are shaken by spasmodic fits or convulsive seizures. Then they stand up and jerk forward as if propelled by a spring, make a sharp about-face, then freeze for a moment with the trunk bent forward, stagger, totter,



regain their equilibrium, then stagger again, to finally enter in a subdued trance (Métraux 107).

Other variants of the symptomatology are observed, such as absence or petit mal type, or a generalized tremor, with shortness of breath and sweating. The face may have a painful expression. At times the possession begins with stupor or somnolence, a typical sleep-induction phase, but soon this is followed by a hypnotic type of behavior often accompanied by some convulsive seizures. The modalities of the crisis reflects the individuality of the vodouns. The nefarious, bellicose loa invades the body with the violence or fury of a hurricane. The benevolent vodouns proceed through a smooth induction.

The symptomatology reflects also the degree of initiation of the adept. The rituals of Laver-tête or Hounsi-Kanzo prepare the devotees for such an encounter. The ill-prepared individual or *bossal* (like a wild horse) fights the invasion tooth and nail. The gesticulations are an attempt to get rid of that encircling magnetic force that is trying to subjugate him. The well-prepared initiate goes through the superposition state without struggle or rebellion. The assembly also plays an important role in protecting the individual in this moment of trial. The assembly knows that this is not a masquerade, an imitation of the hysterical type or a Munchausen syndrome (pathological lying). It takes steps to protect the possessed from serious injuries that his reactions can produce<sup>2</sup> and also watches to protect the modesty of the women. At the end of the trance state, the individual has no recollection of his actions or deeds, except the early phase of the attack (Métraux 108). However, some people may recollect the ecstasy of a higher-consciousness, something of a psychedelic nature, or similar to the experience of the seers.

According to Métraux, the resistance to the induction of possession can be broken by the houngan's intervention, who performs in front of the target person a dance while gazing in the manner of a hypnotist. Some regular *chwal* or horses of the vodouns can block the entrance of the alien entity into their



physical being by using some “magical” procedures to “bind” the loa or to keep him at a distance. This can be done with a special setting of the person’s hair, or a special knot in a scarf, or by placing a piece of wax at one end of the scarf. The Great Transparents, or invisible WIMPs that are the loa, are neutralized by those simple physico-chemical procedures. They are still present in the vicinity of the target person but can only create a slight daze or dazzle, or short-lived state of ecstasy described as *saoulé* by the Haitians. Another way to block the subjugation by the Vodoun is to remain seated with arms crossed on the chest and to keep a mean appearance (Métraux 116). It is like saying “Beat it, sucker!” or “Bug off, bozo!”

Karen McCarthy Brown, the author of *Mama Lola*, describes the first experience of a young girl called Maggie in a very vivid manner, giving us a step-by-step invasion of a visible body by the invisible shadow matter. Maggie’s consciousness captures a process by which she sees herself becoming progressively invisible, as “Miss Invisible” or “The Invisible Woman.” Progressively, the lower extremities fade away, then the arms, and then the entire body. At this point, the person loses consciousness and is completely dominated by the alien body. It is blackness or blackout. Maggie describes the invading force-field as “taking a shower and the thing just running down all over you. You feel like your feet are not touching the ground . . . your head is heavy . . . ,” like floating (Brown 353). Maggie was ten years old when she had a first encounter with a loa. Being a smart alec in New York City, where people keep constant vigilance, Maggie tried her best to fight off possession and the surrender inherent to the trance state. Even a full-blown initiate of the degree of mambo or priestess, such as Maggie’s mother Alourdes, still finds it necessary to ward off possession as it can interfere with daily living activities. Alourdes was bedazzled by an axionic spirit at the age of thirteen. It was the Loa Marienette that “passed” briefly through her head. But she sustained a full composite state at the age of nineteen. She reveals also that after

the first phase of induction, where the entity is moving throughout her head, she feels very

light like a piece of paper . . . Thereafter, you pass out . . . But the spirit came, and he talks to people. . . . But when the spirit [is] in your body, in your head, you don't know nothing (Brown 352).

Even for an accomplished initiate like Alourdes, the induction of possession is associated with a struggle, not the wild restiveness of a bossal, but that of a physiological resistance of an immune system to a foreign body. Thus, Alourdes knows what to do to ease the entrance of the loa into her systems. She uses a steady gaze at a light, by narrowing her eyes.<sup>3</sup> Also during rituals into the peristyle of the houmfor, the beats and rhythms of the drums open up the channels for a swift invasion by the invisible vodouns. The narrowing of her eyes is also observed. Then her head flexes upon her chest as if a weight were on the back of her neck. Karen Brown mentions that the spirits are said to straddle on the back of the neck. This is a portal of entry corresponding probably to one of the important chakras of the astral body or semedo. Then her face assumes the Vodou mask of Dorsainvil. She often staggers and requires the support of the assembly. Soon the alien semedo is in full control of body, speech, and voice.

Karen Brown describes a slow induction of adorcism in Alourdes' basement altar room. As she gazed at the light on the altar, a slight tremor waved through her body intermittently. Then she closed her eyes tightly, and shook one hand vigorously like to get rid of a numbness or paresthesias. There is an analogy between her behavior and that of someone who is trying to resist somnolence by alternating wakefulness and sleepiness. From time to time, she emerges from below the surface of the waves of consciousness. The tremors follow a crescendo from barely perceptible to intense shaking. This should be recognized as a variant of seizures, unlike the typical spastic and cyclic phase of classical epilepsy—it should not be



confused with the flailing of hysteria. With the cessation of the tremor, Alourdes stood up straight and directed keen black eyes at Karen Brown, the author. She was in full superposition state with Papa Ogou (Brown 136–137).

As far as the induction and the full composite state of possession are concerned, nothing can surpass the testimony of a researcher who, during a field study, was herself possessed by a vodoun on many occasions and gives us a first hand account of the invasion of her body and soul by a dark-matter entity. This is Maya Deren the author of *Divine Horsemen, the Living Gods of Haiti*. She is Caucasian and of Russian ancestry. She went to Haiti in 1947 with the purpose of filming a documentary of Haitian dances, but ended up writing a book on the “irrefutable reality and impact of Voudoun mythology” (Deren 6). She recorded, as humbly and accurately as she could, as a person of a different ethnicity, heredity, and culture, the logics of a reality that had forced her to recognize its integrity and to abandon her Western manipulations (Deren 6). As an artist, she was able to approach Haiti’s alternate reality without that “scientific detachment” of the professional anthropologist nurtured with the tenets of Galileo and his rationalist contemporaries for “objective science,” that renders him a disinterested, nonparticipating observer hoping to uncover a reality free from the subjective creations of the human mind. She was one of those intellectual descendants spoken of by Robert March in *Physics for Poets* who were denying, like André Breton with his cohort of poets, that any such separation was possible (March 241). The quantum principle of complementarity was at work in Deren’s intellectual approach. Bohr’s principle of complementarity recognizes that there are multiple aspects of reality and very often those aspects clash because of contrasting mental constructs in the appearance of reality, that many splendored thing. The humanistic sciences and natural sciences are in fact compatible and their conflict is only apparent. We are just dealing with a complex manifestation of the wave-particle duality.

Deren was invited to participate as an observer in a Vodou ceremony by a well-known houngan. She had done her homework and understood what to expect from the Haitian alternate reality. She did not wish to be possessed, but to withdraw from attendance would be cowardice. She could resist the invasion of the shadow matter, but she must not flee or escape. That resistance comes from that reluctance to accept the loss of control, the loss of self or ego, to the benefit of an alien semedo. At one point during the ceremony, Deren decided to change places and to go toward her Haitian maid, who was also assisting the service-loa. She took two steps, but to her surprise, her left foot was rooted suddenly, numbly to the ground, pulling her forward. A bystander grasped her arm to prevent a fall, and supported her firmly. Stunned, she froze momentarily in that posture, then tried to regain her balance and finally straightened out. She returned to her seat, still shakened by this abrupt brush with a loa.

Deren classifies this attack as an aura of possession. But it was more than an aura, because as she sat down, there was an unpleasant lightness in her head as if the multiple structures and zones of the brain were being gently disconnected, and its integrating function or network coordination was being imperceptibly dispersed. That disruption in its IPN created "little spaces of emptiness" or "subtle thinning out of consciousness" (Deren 253). She needed some fresh air, so she left the peristyle for a moment, and went outside to smoke a cigarette. On leaving the place, she noticed a transformation in her brain. The little spaces of emptiness were evaporating, allowing the brain to regain its unified integration, "becoming solid once more" (Deren 253).

On returning into the hounfor, she realized that the houngan Isnard was possessed by the Vodoun Ogou. This was to be followed by other persons in the assembly falling prey to the ubiquitous nature of the loa. A handshake with the left, or a pirouette in reverse can break the brain barrier and open the



door to possession. Also, the vibrations of the drum beats can create in the person a receptive state, probably by distorting the molecular or atomic structure of the organism, leaving more empty spaces to the avidity of the shadow-matter entity. During a “break” of the Mama-Drum, a man standing on the sidelines a few yards from Deren keeled over backward as if struck by a blow. This is a surprise attack by the loa who can come on without warning. The bystanders caught the man in time to prevent a fall. After a spastic phase, his body jerked violently. He stood up and sprang forward into the dance floor of the houmfor. In the process, he bumped into a woman. That contact triggered a possession in the latter. She froze first on one leg, and then staggered abruptly into the tempo of the drums. The shadow-matter entity in a fractal manner reproduces its characteristics in every possessed individual.

After the departure of Ogou and a moment of rest, the chorus of hounsis and the drums sang Vodoun Erzulie’s song, raising a tidal wave of sound and surfing motion. Deren joined that flow of Yanvalou rhythm and rode forward on that surf of sound with great delight. Soon the muscles of her calves and thighs became tired and she was tempted to stop. She decided to hold on in spite of the fact that the air was becoming heavy and humid. She was gasping for air, and she could feel the pulsations of her heart beating at her temples. Her legs became very heavy and the muscles were tender and spastic. But suddenly she became aware of a change. The painful state was gone, and she was moving effortlessly as if it was done through another dimension. With the pain gone, she realized that she could focus at leisure on the splendor of the drum beats, to the sylphide motion of her limbs. It was like an out-of-body experience, one in which she could observe herself, like in a dream, or in a mirror. She was in the magic kingdom of quantumland. She was everywhere and nowhere at the same time. She wrote,

I realize . . . that it is no longer myself who I watch. Yet it is myself . . . We two are made one again, joined by and upon the point of the left leg which is as rooted to the earth (Deren 259).

Here the portal of entry of Erzulie into the organism of Deren is that left leg, that limb mentioned also by Métraux and Maggie of Lola as she started becoming the “invisible woman” from the legs up. Deren was experiencing that magnetic sensation, that strong pull created by a magnet in proximity of iron or metals, manifestation of the physical presence of invisible matter, of the axionic vodoun. That “force” coming from the ground or from a subterranean pool or realm was moving up outside and deep inside that leg in the manner of blood circulation. That strange numbness described by Deren is a variant of the sensation created by an antigravity pull that can lift the person above ground into the air, or isolate her flesh against the ravage of fire, or rivet her to the ground in a paradoxical manner. This is a way to express the feeling of being engulfed into the force field or axionic field that from WIMPs has become strongly interacting massive particles (SIMPs).

In adorcism at the level of simple crisis of possession, the WIMPs remain invisible, nondetectable by electromagnetic means, but they exhibit their force of gravity, that property that has allowed astronomers to detect the presence of dark or shadow matter in the universe. And we should remember that shadow matter constitutes 86 percent of the total mass of the universe. Here, the principle of complementarity or duality is manifested in the two states of WIMPs and SIMPs, like the particle and wave-function paradox. In ordinary circumstances, the vodoun WIMPs do not disturb our atoms or molecular structures. They go through us like radiowave or x-ray. But in possession, they make themselves manifest in a tangible manner, and enter into composite or superposition state with our ordinary matter. How is this accomplished? We don’t know the details yet, but the analogy of the wave-particle duality can help



us fathom that weird reality. The principle of correspondence is also at play in adorcism where two sets of laws, Newtonian and quantum, correspond or overlap (Wolf 85). As far as we know, there exists no Kirlian photography of a person possessed by a loa. That should be part of future research studies in psychotronics. The photography is not the picture of shadow clone in itself. It is the picture of the aura, which is a resultant phenomenon from the interactions between the WIMPs and the visible body. The aura is visible because it falls into the category of substances detectable by electromagnetic, infrared means, and the like.

As the force field moving up from the leg invaded her whole body, Deren let herself go. It was at this point she experienced again what we would call a supersymmetric duality. She saw herself as double, two parallel selves, like in a mirror. One of her parallel selves was watching the other, and soon the vision of the watcher began to flicker, leaving gaps of invisibility that were getting wider and greater. The other self was a dancing one and it was changing places after each gap. The gaps were like moments of unconsciousness. This was like alternating between wakefulness and sleepiness, and it felt like she was going to get lost in an empty space, altogether lost in a dead space and a dead time. The repetitive, pompous, martial, calvalcading beats of the drum led to elation and exhaustion so that the vigilance of the adept is put to rest, the psychic brain barrier is dissolved, leaving the individual wide open for an invasion of his body and inner self. The shield remains lowered even in the "breaks" period, rendering the adept or the guest vulnerable to the onslaught of the vodouns. Vibrating like a tuning fork under the drum beats, the subject saw herself double one minute and single the next. She had entered the zone of higher consciousness dominated by the principles of quantum or wave function.

From time to time, the invading entity would stress its power of gravity on that left leg, a portal of entry, and send more

axionic waves toward the brain and the entire organism. Deren described it as “the rooting of the leg.” The incoming waves were intoxicating and created a “high,” and increased the perception of alternate realities, or the psychedelic surreality where a forward lean becomes a “long fall across space.” Her vibrating skull became one with the drum, and the singing and the beats were a metamorphosis of her own ear and the vibrations came from inside her head. The loa and she were in a composite state with the voices and the drum beats. She was drowned in a sea of axionic waves. Her boundaries were confounded with that of this other dimension. And that was not an abstraction, a psychoid phenomena, an imaginal figment, but the encircling presence of a physical realm that has passed from weakly interacting to strongly interacting massive particles so that she felt like she was encased in a cylinder, or a well of sound, and that cylinder or well was the whole cosmos—“There is nothing anywhere except this. There is no way out” (Deren 260).

Maya Deren was living the Baudelairian correspondences, the communicating-vases of the surrealist (Breton 1932), the universe of Castañeda under mescalito, when the invading shadow matter overwhelmed her entire person, creating a paradoxical vision of light called by her “white darkness.” It was as if the shadow or dark matter has become luminescent and the “white darkness” was moving through her like a swift, rising tide. She was dealing with a tangible force, a physical power field that produces the *wrang* of Österreich, or a coercive magnetic might. It makes her say,

It is a great force which I cannot sustain or contain, which surely will burst my skin. It is too much, too bright, too white for me . . . (Deren 260).

She cried for relief or mercy. It was like in an orgasmic rapture. The shadow-matter entity flooded up through her body, reached her head, and engulfed her. She was “sucked down and exploded upward at once” (Deren 260). She was totally possessed by Erzulie. In that state, sound was experienced as light.



It was an audible light, invisible but very bright, that was “scanning the void for substance to fix upon, and to become upon that substance, light” (Deren 261).

Somé described similar phenomenon in a trance-state during his initiation in Upper Volta (Burkina Faso). He experienced the unbroken wholeness of the universe which reveals itself to be a panvitalism. He could feel that life was pulsating in everything around him and underneath him, even in the smallest speck of dirt. Sounds were blue or green and colors were very loud (Somé 1994).

The dark-matter field of the vodoun enwrapped Deren as if she was inside “a deep-down, sunken well,” and she was at the bottom of that field. Every molecule of her body and brain anguished to move out of that well, but she could not do so on her own choosing. Soon she was drawn up by the sound’s power. Slowly she was lifted on the beam of shadow matter. It was like coming out of the bottom of the sea, in a crescendo manner—faster, swifter, and higher and higher. The composite sound grew stronger, tighter, louder and louder, became a thundering clamor, a clanging bell, a deafening sound—and then suddenly surfaced. It was a new zone with air and light, a light similar to that reported by the victims of cardiac arrest brought back to life by CPR. In that light, the world looked clearer. Deren saw everything at once (quantum ubiquity, instantaneous propagation). Like Schroëdinger, she was the whole universe. In *My View of the World*, the physicist declares,

I am in the east, and in the west. I am below and above, I am this whole word (Bernstein 178).

All in all, that is an immediate knowledge of things, without the mediation of eyes, nose, or other senses. She was looking at the essence of things, but soon those Platonic archetypes were modulated into meanings, became the night, the peristyle, the Hounsi-Kanzo, the houngan, and the bystanders.

Deren, who never had a regular initiation or a simple lavé-tête, was possessed by the vodoun Erzulie seven or eight times.

She was mounted once by the loa Loco, and Azacca threatened her head a number of times. She was more attracted by the personality of the vodoun Guédé, but she was never possessed by that entity. Once she was possessed by Erzulie in a very inopportune time. The period when the loa was installed in a composite state with her was a complete blank in her memory. When she regained consciousness, about four hours had elapsed. She was informed that she was a very lucky woman, since Erzulie herself had performed the complete "drum ceremony" she was in the process of accomplishing (Deren 322).

Another adept of the Vodou alternate reality is Claude Planson, a Frenchman initiated as hounsi in Haiti. His book, *Le Vaudou*, published in Paris in 1987, is of great value as first-hand testimony of another Caucasian without the background used by scholars, physicians, and researchers to explain the manifestations of the crisis of possession. One of his dramatic possessions occurred at Saut-d'eau, the Vodou pilgrimage center. He had climbed near the top of the Cascade, at a height of about twelve meters, when he was suddenly grabbed in the back of his neck by a magnetic hand that pushed him downward into the waters. He passed out with the forceful entry of the axionic force in his nuchal area. When he regained consciousness, he was in the waters supported by other people such as the Mambo mathilda Beauvoir. He did not experience any fear or injury (Planson 129).

By his observations, Planson proved beyond any doubt that the experience of slavery and the mistreatment of Blacks in America have nothing to do with the crisis of possession. It is a universal phenomenon experienced by all racial groups that come into contact with the axionic entities (Karen Brown 1987). In Paris in 1966, Planson and a group of Haitians presented to the Caucasian public authentic Vodou ceremonies for a period of two weeks. Planson and friends wanted the ceremonies to be just an artistic performance for the two to three hundred spectators assembled under a large tent in the area of



Paris called Ile de Puteaux. To their amazement, there were episodes of possession every night among the Caucasian spectators. The loa that possessed the White people could be easily identified, be it Ogou, Damballah, Azacca, et cetera. There was no place for the usual explanation of hysteria, neurosis, or slaves trying to regain their human value, or the reproduction of a learned behavior taught from infancy to adulthood (Planson 121). Among the possessed were a psychologist, an accountant, a mecanographer, and a student in architecture. They all lost consciousness under the onslaught of the shadowy entities. It was a bossal attack that overwhelms atheists, Catholics, and practicing Jews.

The description of adorcism given by the Caucasians was similar to that reported earlier by Maggie, Alourdes, and Deren. Out of the blue came a fainting sensation, a loss of equilibrium, and an attempt to regain one's own balance. And then, there was that force, a magnetic force field that enwrapped the subject, taking possession of his whole body. There was that power that pressed upon the back of the neck. The hands became heavy and the subject attempted to shake them to get rid of that sensation described as having gloves made of lead. Up to that point, the individual was conscious and observing the transformations. His body was becoming fuzzy and fuzzier in a perception that reminds one of Maggie's "invisible woman." Then came the sensation of falling into that empty space, the space of unconsciousness. During that time of obliteration of his semedo or Gros-Bon-Ange by the axionic vodoun, the individual showed strength that goes beyond his ordinary capabilities. When the composite state dissipates, the subject has to get from the spectators an account of his behavior (Planson 122).

The African-Haitian alternate reality and that of Cuban Santería share the same gestalt (Neimark 1993). Planson attended a Vodou service offered by an old and celebrated priestess of Santería in Havana, at the beginning of Fidel Castro's regime. In

that visit to Cuba, he was accompanied by Mathilda Beauvoir and other adepts, and his company was introduced to the Havanian mambo by some Cuban officials. The priestess greeted everyone with a handshake. It was a dual or composite handshake that sent a strong magnetic “zap” through the body of each visitor. They jumped as if they were put into contact with an electric current, and some of them rolled on the ground. Planson went through the same ordeal. A strong “force” seized his arm and gradually invaded his whole body until he was released (Planson 129).

From the preceding assessment of the crisis of possession, we can caution researchers, physicians, physicists, philosophers, theologians, and anthropologists against empty statements of “psychoid phenomena,” “imaginal realm,” “visionary rumors,” hysteria or hysterical mimicry, psychological flight from an unbearable condition such as slavery or apartheid, or a schizoid search for self-worth. Furthermore, we don’t even want to consider in this book the question of prestidigitation, tricks, or pure quackery. This always enters into the differential diagnoses conducted by every physician facing every syndrome. We wanted to pursue our inquiry of the alternate reality after elimination of deception, crafty expedience, and artifice, and to zero in that non-ordinary aspect of reality. It would be beneficial to any Western-minded thinker or researcher to seek a personal “brush” with the alternate reality of shadow matter, axionic forces, before making any doctoral judgment. They should approach this parallel universe in the hounfor as in a laboratory setting. They should touch the vodoun or be touched by them. They should avoid whimsical deductions from ivory-tower research. Although the contact or approach of the vodouns can be very scary or dangerous, the researchers must be bold and courageous in their search for the many splendored thing called reality.



## Notes

1 According to Henock Trouillot (91–92), it was Chastenet-Puységur, fervent disciple of Mesmer, who introduced European black magic in Don Pedro rituals, or Petro rite. However, this is an overstatement, as we have already seen the extent of dark magic in the Kongo or Bakongo heritage in Haiti, as well as the dark side of the Dahomeyan vodouns.

2 According to Claude Planson in *Le Vaudou*, the state of adorcism prevents any injury.

3 The staring technique of Alourdes is like self-hypnosis and reminds us of the means used by the poet Arthur Rimbaud. (Karen Brown 136–137).







## THE FORBIDDEN ZONES OF BLACK MAGIC

**T**he crisis of possession or adorcism has allowed us to penetrate more deeply into the realm of the vodoun alternate reality. The trance of the composite state has made manifest some compartments of the shadow matter parallel universe. However from the testimony of the adepts there are still more compartments of a truly fantastic nature known only by members of secret societies.

These societies exist also in Africa, as well as in the New World. In Haiti, they have thrived in colonial time through *marronage* in the mountains and forests of the island. The marronage was a community of escaped slaves, freedom fighters bent on destroying the establishment of the oppressors through guerrilla warfare (Manigat 420–438). These societies of “marrons” shared some deep secrets of the shadowy alternate realities. In Haiti, they have a nefarious reputation and are

known under the names of Zobop, Bizango, Sanpwel (or Champwel), Vlinbinding, Loupgarou, Makanda, and Regiment. We have already heard of them in a preceding chapter in reference to the egregor Bizango-Makaya, or conglomerate of dark-matter entities or chain of Vodou spirits. The core of their rituals is the Petro Zandor rite (Deita 334). The vodouns or guards served in this rite are the most brutal and dangerous ones. Among them are: Erzulie Mapiang, Marinet Pié Chèch, Ti-Jean Petro, Ti-Jean Zandor, Ti-Jean Pié Chèch, Grand Bois Lilet, Simbi Makaya, Jean-Baptiste Vixamar-Legrand (Guard of the Bizango), Limba Zaou, Lenglessou Bassen-Sang, Makandal, Nkadi Mpemba, the equivalent of Satan, Loa Krabinay, Lucifer, Criminel Petro.

In our thesis, we will use the generic name of Zandor to describe the phenomena derived from the ritual. Thus, Zandorism is the knowledge and practice of the Zandor ritual. A Zandorist is an adept. The term *Zandoric* can be applied to a service, a spell, a nkita, a wanga, an enterprise, or a journey in the dimension or world of the Zandor. Also considering the Janus-type nature of any loa or vodoun, a good or bad priest (houngan or bocor) can use any of them for destruction or blessing. However, in Zandoric quantumland, nefarious purposes are more often seen along with manifestations that belong to the science-fiction or fairytale worlds. The Cartesian mind, confined in its three-dimensional rationality, will discard them as imaginary, fantasy, illusion, or tales for the gullible. However, the new metaphysics born out of the paradoxes of quantum physics have opened the door of alternate reality, of parallel universes, or a world beyond the Newtonian and Euclidean three-dimensional reality. The Copenhagen school has made room for the psychic aspect of reality that has been ignored by a narrow-minded, rationalistic society. The uncertainty principle points to our boundary constraints, or limitations, in understanding the world. There is more in nature than the Newtonian laws. Other methods of experimentation exist. The Wu-Li masters of China,

the French surrealist poets, and the champions of the new metaphysics try to perceive reality in two ways, the rational and the irrational, the analytical and the intuitive. On the island of Haiti, the African-Haitian culture lives the dualism of the ordinary and non-ordinary realities.

The Copenhagen interpretation of quantum physics recognizes the validity of other experiences that are not conducted in a classical manner, such as the psychic aspect, the religious enlightenment, the prophetic revelation (biblical or others), and the encounter with other dimension such as shadow-matter entities. However, some rational approaches can be used in the exploration of alternate realities. The researcher must submit himself to the environment of the hounfor, where he can experience first hand, in a concrete manner, the manifestation of invisible matter.

The researcher can seek initiation in Zandorism or plain Vodouism in the manner of the pre-Socratic philosophers vis-à-vis their Egyptian masters, if they don't have exposure to the parallel universe like many African-Haitians do. However, some deep understanding of Vodou singularities will necessitate a brush or close encounter, or an initiation into the realm of the Zandoric spirits. The researchers must take the Zandoric journey. They must make the quantum jump through the ambiguity barrier beyond which dominate the realm of uncertainty, of duality, of irrationality, of objectivity being modulated by subjectivity. There they will discover that materiality and spirituality have another meaning. Matter will become "coiled strings" of spirituality, and that spirituality—while it is not "materiality"—is nevertheless "physicality." As far as our personal neo-vitalist world view is concerned, it is not a "materialism," but rather a "physicalism" (Crosley 1988).

The old boundaries between materialism and idealism are becoming blurred with the implications and revelations of modern, contemporary physics. Matter is no longer what we thought it was, and the spiritual realm has changed also. The



concept of unbroken wholeness of the universe presented by David Bohm (*Quantum Theory* 1951) shows that everything in the cosmos are fractal expressions of a unique space-time continuum. Matter and spirit are two expressions of a single entity: the primal master force emanated by fiat from Immanence (existence *per se*), that has evolved as space-time and manifested itself as matter and energy with multiple, different dimensions. From the primal master force came visible matter, wave function, quantum and its principles, dark matter or invisible matter, and psychion or pure psychic or spiritual energy. Thus, the spirit as force or energy shares the physicality of the other forces or energies. It is coexistential with the other forces of the unbroken wholeness. It is property of existence. It is of the essence of existence.

Matter is no longer that vile, degraded substance that we used to think of, but is the massive expression of a continuum that is at the same time psychism, motion, life. Thus, space-time is alive and conscious of its existence. Here the concept of life goes beyond biology to involve the whole cosmos and to make the organicity of the “bios” on earth only a novel expression of the unbroken wholeness. Thus, my neovitalism is neither a materialism or idealism. It could be said to be an “existentialism” or a “dualism” or a “dualist existentialism.” Because of the equivalence of mass and energy, we cannot accept the idea that mass or matter does not exist, as certain metaphysicians and mystics are claiming when facing the transiency of the massive state, the impermanence of matter. At the level of our reality, one of the Feynman diagrams shows that there exists a permanent alternation between particle and wave, between mass and energy, between matter and force, inside and around every atom of our constitution or manifestation (Zukav 233). There is a permanent translation or metamorphosis from one state to the next, establishing once for all the permanence of transiency in our realities. At every moment in our subatomic foundation, being and non-being continuously alternate. At

one moment the particle is seen, and in the next it is gone, vanished. This does not mean that it was an illusion. In reality, it has only transmuted to an energy state, an invisible wave-function status. That permanent alternation between being and non-being, between visibility and invisibility, between one compartment of reality to an alternate one, is at the core of the Zandoric singularities experienced by the adepts of the Petro Zandor rite.

What are the claims that constitute the singularities experienced by the Zandorist? They are the ones that stand in opposition or contradiction to our classical logic, namely the power of invisibility, invulnerability, ubiquity, the power of transmutation, dematerialization, rematerialization, avatars and metamorphosis, the power of teletransportation, instantaneous propagation, levitation, the power of time travel in the past and in the future, retrocognition and precognition, out-of-body travel, the power of telepathy, telekinesis and healing, and the power of subaquatic existence.

Those Zandoric singularities fall into the realm of a different logical system, that of the alternate pathways of quantum logic. There exists an unlimited number of these pathways (Zukav 284). How do we enter the door leading to these alternate pathways of quantumland? Access to the forbidden zones or Vodou singularities is acquired through the trance state.

The trance state is like an event horizon beyond the ambiguity barrier, where all the paradoxes become naked realities, where all the possibilities and their probabilities are vying for actualization. The trance state heightens the energy of our wave function, facilitating the direction of the fundamental equation  $E = mc^2$  in the reverse. It accomplishes in the “cool” what modern, contemporary scientists are accomplishing in the “hot” with their cyclotron, bevatron, or supercollider, and atomic or nuclear weaponry. The sheer advantage of the trance state is that it keeps the forward-backward reversibility of the equation, so that the Zandorist can go back and forth from



ordinary realities to the alternate realities of singularities. At this point, it is necessary to warn the curious that the Zandoric journey into the singularities is fraught with dangers, as the adept is stirring forces that he may not be able to control.

The induction into the realm of the vodouns can be done by self-hypnosis, hypnosis by another person or entity, and through the composite state of possession. We have already seen the connection between sleep, hypnosis, and the crisis of possession. Sleep is the most common altered state of consciousness known to human beings and animals, and the tripartite nature of mankind revealed by the African-Haitian ontology has helped us unravel some aspect of the dream state, hypnosis, and adorcism.

Modern practice of hypnosis has discarded the crisis part of the original mesmerism because it is too dreadful or painful for the subjects, and also because the practitioners have rejected the theory of animal magnetism presented by Franz Anton Mesmer. However, the reality of the matter is that what Mesmer presented as animal magnetism in his Newtonian understanding of the universe is nothing else than the complex wave-function/shadow-matter component of our nature. Some of his disciples and modern practitioners have chosen to deal primarily with the power of suggestion or autosuggestion to induce and exploit the state of hypnosis. The power of suggestion is nothing else than a manifestation of our wave-function dimension.

The animal magnetism of Mesmer was presented as a fractal or a fraction of the universal magnetism that permeates everything in the cosmos. Mesmer had discarded among his subjects people affected by organic diseases. Only people suffering from psychosomatic illness were acceptable candidates. He theorized that a decrease in the flow of animal magnetism (or wave function) through the nervous system leads to malfunction of the organs and the whole body's physiology is in disarray. This causes blood vessels to harden, the circulation to become viscous, and joints to become stiff.



With the re-establishment of the normal flow of the universal fluid or animal magnetism through the system, health can be restored. The crisis consisted in a sudden outpouring of that magnetism in the individual to galvanize all the organs' functions. However, in discarding organic disease, Mesmer failed to realize that psychosomatic pathway creates physical disease. If his intervention can cure the organic, anatomical presentation of the psychosomatic diseases, it should be able to alter the course of organic diseases caused by other agents. Hypertension, peptic ulcer disease, arthritis, and some cancers can be the result of psychosomatic disturbances or other physical agents. In both situations, the power of suggestion or the manipulation of magnetism and the use of chemicals (drugs) or surgery can give improvement or cure. The Zandorist does not go for these distinctions. Everything can be cured by Vodou healing power.

There are a lot of similarities between the first phase of mesmerism, called the crisis, and the onset of Vodou possession. The mesmerian crisis is of a bossal nature; that is, the subject reacts like a wild horse to the magnetic galvanization, like the noninitiate in a Vodou realm reacting to the invasion of his system by the spirit. Mesmer would induce the crisis by touching and stroking the bodies of his subjects or by wielding his wand to bring on the altered state. During a Vodou service, the houngan or mambo can induce adorcism in individuals by giving them a handshake, or by twirling them into a pirouette. In both cases, Mesmer's magnetism and onset of adorcism, the subject needs attendance to prevent self-injury. Mesmer used to have padded rooms for his séance, and the Hounsi-Kanzo at the hounfor assist readily the mounted adept. By bypassing the crisis phase of the mesmeric trance, the modern hypnotist manipulates the IPN and the shadow component of the individual through the power of suggestion in a mild-mannered fashion. The trance state is induced by fixing the attention of the subject on the moving fingers of the hypnotist. Is that modernized technique capable of inducing naked singularities?

The answer is positive, but only for weak ones of the order of ESP—and even ESP is kept under suspicion by some modern, contemporary researchers in hypnosis. They even doubt that subjects under hypnosis are capable of accomplishing extraordinary feats, such as showing unusual physical strength. The only positive aspect of hypnosis, according to those researchers is in the realm of analgesia and memory recall (Mary 1990). Mesmer maintained that the crisis was necessary to obtain spectacular results. Suggestion, imagination, emotions, and predisposition or willingness did find a place in Mesmer's theory, but only as secondary factors. We will see later how the mental construct of the adept will modulate the events in Vodou singularities. In mesmerism, the founder of the method conceded that the secondary factors could open or close the valves of the subject's animal magnetism. A hostile or indifferent patient can hinder the normal flow of magnetism from the practitioner to himself. He must have faith and confidence in the performer. For Mesmer, the laws and principles of his Newtonian physics were to remain basic. The practitioner must be aware of the reality of the universal magnetic fluid in order to control the waves entering the body from outside and get rid of the illness (Buranelli 115). When the mesmerist is convinced of the reality of the universal magnetic fluid, he can accumulate a heavy load within himself and then at will transfer the necessary amount to a sick individual in order to trigger the crisis that is the manifestation of the antagonizing magnetic flow and the reaction of the body and its illness to that invading force.

From the point of view of Mesmer, the crisis stage of the trance is necessary to accomplish supranormal feats, such as the mesmerized girl described by Madame Vigée-Lebrun (Buranelli 129) who was capable, while in a delirious state, with eyes tightly closed, of telling the time with precision. She mentioned also the claims about illiterate women when mesmerized who can guess what illness a person is suffering and prescribe the right treatment regimen for it. We have to specify that Madame Vigée-Lebrun was a detractor of mesmerism.



The singularities of the Zandoric experience have many analogies in their induction with that of the mesmeric crisis. The royal commissions that investigated mesmerism in 1784 reported that the convulsions are characterized by violent, involuntary movements of arms, legs, and the whole body, constriction of the pharynx, palpitation in the chest, nausea or stomach upset, rapid blinking and crossed eyes, piercing cries, hiccups, tears or uncontrollable laughter. Those seizures are preceded or followed by a state of torpor and daydreams (Buranelli 110). Sometimes the experience can be pleasant (Buranelli 117).

Charles du Hussay, an army officer who wrote one of the testimonials in favor of Mesmer to the Royal Society of Medicine, declared that he made a spectacular recovery from a whole set of ailments such as fever, shaking chills, exophthalmos (protruded eyes), and partial paralysis. When he entered into the crisis of the trance state, he experienced powerful sensations from head to toe. The crisis was associated with an intense cold sensation that his body seemed to be turning into a block of ice. This was followed by an intense heat causing a fetid sweating. This crisis was a long-ranged one, lasting more than four weeks. After a month, he made steady progress in his recovery. In four months he was able to stand up, walk, speak without difficulty, and breathe easily without any chest discomfort. His appetite was excellent. In brief, he was free of all infirmities.

At any rate, the crisis was a dreaded experience and patients as well as practitioners were willing to avoid it. The cure would be welcome if that painful phase could be eliminated. The evolution of the practice will give us hypnotism, which is mesmerism without the convulsive crisis. Likewise in Vodou ritual, the laver-Tête or the hounsi initiation prepares the adept to be mounted by the loa or vodouns without the commotion, the struggle, the convulsions of the bossal crisis. However, we must understand that the vodouns of the Petro-Zandor rite are by nature bossal—wild, tempestuous entities—and they mount



their adept in a forceful and convulsive manner. They require violent acts and impose nefarious demands.

At the core of the Zandoric phenomena as well as mesmerism or hypnotism is the trance state or altered state of consciousness that opens the door to the world of singularities. In hypnosis, the shadow clone of the individual moves to the fore, obliterates the awareness of the body's IPN and takes over the functioning of the latter, thereby leading the interactions between the individual and the external world. However, in that state the patient's shadow clone is subservient to the will of the practitioner. He is somewhat "possessed" or mounted by the wave function of the hypnotist or mesmerist.

In adorcism or its variant, the Zandoric possession, the trance state is produced by a reversal of the corps-cadavre/semido relation. The semido or shadow-matter double takes over command, pushing the conscious IPN in the dream realm. But then the semido is wide open to possession by the foreign entity or vodoun who proceeds to take over the whole person and transfers him into the realm of Zandoric singularities. This composite state of adept and Zandor actualizes as a coherent superposition and becomes a new entity in itself. As a wave function, this new entity is a coherent superposition of all possibilities, including naked singularities.

Entering the forbidden zones of the African-Haitian alternate reality necessitates some fundamental changes in the subatomic, atomic, and molecular composition of the adept. Passing from the ordinary state to the trance state involves great changes in energy level. Every particle begins to vibrate at a very high energy level. The four forces that maintain our structure in ordinary reality begin also to vibrate at a very high energy level, reaching velocity beyond that of light, other electromagnetic radiations, x-ray, strong force, w-force, and gravity, to attain that of tachyon or psychion state. A powerful magnetic field, a maelstrom of energy, is created inside and around the subject. In less singular cases, such as that of Uri Geller,

very famous for his power of telekinesis, moving objects, and bending forks at a distance, the Stanford researchers defined him as one big walking magnetic field (Wilson 1172–1175).

The high vibratory state in modern physics is equal to high velocity or acceleration. According to Einstein's General Theory of Relativity, acceleration is the equivalent of gravity. In other words, acceleration and gravity are two ways of saying the same thing. In the Zandoric state, as the energy level increases, acceleration also increases to create a supergravity state that places the subject on the threshold or event horizon, like the black hole of Roger Penrose and Stephen Hawking. The event horizon is the area around the entrance of a black hole that forms a tremendously powerful gravitational field or curvature that makes everything nearby skid into the center of the hole.

Furthermore, according to Einstein's general theory, there is equivalence between gravity and mass. Hence, a piece of matter is a curvature of the space-time continuum (Zukav 199). The ultimate attraction for the great physicist is that gravity is curved space-time, is acceleration, motion; gravity is equivalent to mass, and mass or matter is curvature of space-time. Thus, from his famous equation,  $E = mc^2$ , we can see that energy equals mass; mass is curvature and energy is curvature. This is the unbroken wholeness of space-time in all its splendor. It is at this point of the equivalence of mass (or matter) and energy that the transmutation of matter into energy or psychionic force (spiritual force) can take place. This is facilitated by supergravity state. In this state of affairs, supergravity is endowed with the power to violate many conservation laws. The conservation laws, twelve in total, impose absolute checks and structure on every type of subatomic interaction. In their jurisdiction, they establish inviolable rules that shape the form of all particle interactions (Zukav 259). They constitute boundary constraints, but the supergravitational force can override many of the conservation constraints.



In the Zandoric superposition of high energy or vibratory state, the supergravitational field is ready in the twinkling of an eye to shift the existential equation toward energy, wave function, or psychionic state, which is the physical reality commonly known as “spiritual.” This is facilitated by a phenomenon that is already in place in the subatomic dimension, consisting in a perpetual transformation of matter into energy, of visibility into invisibility, and perpetual reversal of energy into matter. This is what we call permanent alternation. The corollary of the permanent alternation is the permanent transiency. The massive aspect of ordinary reality is produced by the sheer astronomical number of particles passing from one state to the next. They do not change to the same state at once; when a group or many groups are in the massive state, others are in the energy state. The laws of probability in our branch of the parallel universes favor more space-time events in the massive state at all time, than in the energy state.

The permanent alternation as diagrammed by Feynman can be seen as a zigzag, or the letter Z. An electron while traveling forward in time and space emits two photons, and thus is transformed into a positron arrow going backward in time. Then, by absorbing two photons, the positron reverses course or direction and becomes an electron like before (Zukav 233). This example illustrates a particle/anti-particle annihilation. However, there is more than this phenomenon. According to the quantum field theory,

every subatomic event is marked by the annihilation of the initial particles and the creation of new ones (Zukav 233).

In another Feynman diagram, a negative pi meson colliding with a photon disappears in the process. They are annihilated. The energy issued from their mass plus the energy of motion create two new particles, a lambda particle and a neutral K meson. The latter particles are short-lived, unstable, exist less than a billionth of a second, and decay rapidly into the other



particles. The neutral K meson is transformed into a positive pi meson and a negative pi meson (the mesons can be called today gluons, that is, particulate form of the energy strong force). The lambda particle, on the other hand, miraculously decays into the original two particles: the negative pi meson (or gluon) and the photon (Zukav 234–235).

Furthermore, a collision between two photons (particulate form of light energy) creates an electron-positron pair (that is, matter or mass) and immediately after that pair annihilate each other, they recreate again two photons (light energy) (Zukav 237). According to Gary Zukav, particles in the subatomic world partake forever of this unceasing “dance of annihilation and creation,” of being and non-being, of visibility and invisibility. This is one of the most “psychedelic” discoveries of the twentieth century.

The high-energy state or the high-vibratory state induced by the trance throws the subject into that supergravitational dimension that can violate the conservation laws and attracts him into a black hole-like situation where singularities dominate. In that dimension the probabilities shift toward the energy part of the equation or wave-function reality with all its avatars. Thus, Zandoric singularity is that state in which the ordinary laws of reality cease to apply, opening the door to other dimensions where the equivalence of mass and energy reigns.

According to physicists, there exist two types of black holes—a rotating one and a nonrotating one (Zukav 205). If the trance state gravitational field creates a “rotating black hole” condition, the Zandorist translated into wave-function will emerge in another time and place in our current universe, at tachyonic speed; for example, from Port-au-Prince to Cap-Haitian, or from Washington to New York. This is done through “wormhole” dimensions.

If the trance state creates a nonrotating black hole-like phenomenon, the Zandorist is pulled or sucked into the central point of the hole and will end up in another universe. He

would be squeezed out totally from our ordinary existence, to enter the never-neverland of no return, translated into the world of shadow matter forever or to other spiritual worlds. The passage to those other universes would be done through the channel of what is called "Einstein-Rosen bridges." This has been considered the ultimate time machine (Zukav 205).

The most frequent or common Zandoric singularity is the rotating black hole-type through wormholes leading to translation or metamorphosis within the parallel branches of our universe. All particulate matter—molecules, atoms, electrons, nucleus, quarks, gluons, weakons, quanta, psychion—shift to the left of the equation  $E = mc^2$ , not in a transient manner like in a Feynman diagram, but in a quasi-permanent manner, for many minutes, hours, or sometimes days. In so doing they break the conservation laws, and the invariance law of physics that calls for a permanent impermanence or permanent alternation in a fraction of a second. However, sooner or later the invariance principle will bring back the command of the conservation laws, as it is a safeguard of return to the ordinary state in our universe. The rotating Zandoric wormhole is a transitory state. It cannot last forever. Time is limited in this state of affairs. The adept, like Cinderella, must return home before midnight.

Having made the quantum jump through the ambiguity barrier, the Zandorist in his composite state with the vodoun is a new entity in itself, a wave function presented as a coherent superposition of all possibilities. What are those possibilities? The power of ubiquity or being everywhere and nowhere at the same time, time travel in the past and in the future, teletransportation, levitation, the power of telepathy and telekinesis, the power of visibility and invisibility, the power of materialization and dematerialization, the power of metamorphosis or avatars, the power of healing, the power of invulnerability, the power of death and resuscitation, and the power of possession or channeling over other individuals, animals, or objects.

What is the mechanism of their actualization in the African-Haitian realities? The actualization of any of these possibilities is a matter of choice. It is no different from what we have learned about the construct of ordinary realities. We have also seen previously that the ultimate choice at our disposal is not absolute free will, but a choice exercised within predeterminism (coming from the alpha or omega dimension). At the macroscopic state of ordinary reality, the effect of our mental choice is not readily apparent—such as wishing a dictator out of existence—although the mechanism of the disappearance is already at work in quantum wonderland. The result will be activated more quickly when the whole populace becomes aware and makes the choice. Some changes may take hundreds of years or millenia to reach actualization at the macroscopic level. But at the Zandoric wave-function level, in the world of the singularities, the actualization chosen can occur in the twinkling of an eye, instantaneously in some cases.

The psychic or psychionic wave function of our nature molds the world around us, according to the principles of physics. In our branch of the parallel universes, the world is the way it appears because of our mental construct. In the Zandoric branch of reality, the mental choice of the entity that enters into a composite state with the adept actualizes any possibility at will, crossing all barriers in space-time continuum and manifests itself in all chosen branches of the parallel universes.

The collapse (or materialization) of the wave function into a chosen actualization makes virtual all the other possibilities—although in ordinary circumstances all other virtualities should have vanished—but being in a black hole dimension, a world of singularities, the new entity keeps the virtual states of coherent superposition and can move from one actualization to the next, *ad infinitum*. However, when it exits out of the rotating wormhole into ordinary reality, the Zandoric wave function collapses into the ordinary material world and the other virtualities vanish.



How does the mental choice work? In the alternate reality of the Zandoric singularity, all masses are translated into wave-function or energy state. From the EPR paradox and our concept of Immanence, all variants coming from the master force—electromagnetic, radiowave, x-ray, infrared, strong force, weak force, and gravity—are existentially and essentially psychism, consciousness, or psychion. In some circumstances, those variants of the master force can manifest themselves as purely psychion force, in accordance to a unified-field concept. However, all of them and the particulate matter that derived or evolved from those forces remain linked by the pan-psychic field, otherwise known also as the Einstein connection (Wolf 1989).

In other words, when those forces transmute into strings and from simple strings into particles or coiled strings, according to the superstring theory, they are still psychism or consciousness. When in the Zandoric state, the adept is translated into invisible matter—axion, WIMPs, neutrino, or into pure energy—he still remains a psychic entity that can exercise choices. However, his personal will and choices are modulated by the will of the invading Zandor. The vodoun wishes prevail, but in accordance to the contract agreed upon between themselves before they enter into composite state. In adhering to or joining Zobop or Bizango secret societies, the adept must accept the conditions imposed by the vodouns in order to enter into superposition state with the shadowy creatures. The spiritual clone of the adept (semedo) and his IPN will be under the dominance of Zandor or Marienette Pié-Chèche. In order for the new entity formed by their union to function, the loa or vodoun must take the lead. To achieve metamorphosis into an owl, a tiger, a snake, a spider, or a wolf, the entity has to make the choice and wish the transformation, and instantaneously the psychic choice will mold the reality of the avatar. This is still within the realm of the equivalence of energy and mass and the unified-field concept.

The return to normalcy is under the boundary constraint of the conservation laws and the invariance principle that cannot be broken or violated for too long—the Cinderella principle—a Zandoric black hole of the rotating type cannot persist forever. Beyond a certain duration, the very existence of the subject is in grave danger. He can be destroyed in the process, or translated—through a nonrotating black hole condition—into another universe forever. This would be a one-way trip to a shadow-matter existence or other weird physicality, where the invariance principle of the laws of physics—i.e., conservation laws and probability laws—do not apply. And the only way to get access to our ordinary world would be by possession of other people, or channeling.

What are some of the observations reported by eyewitnesses or adepts? In the preceding chapter, we saw the descriptions of the ordinary crisis of possession by various persons or researchers such as Maya Deren. Even at this stage of encounter, extraordinary phenomena are often reported. The possessed, as well as people in his or her immediate vicinity, experience that high-amplitude vibratory field, raising of hair, tingling sensation, paresthesias, brain disturbances, and psychological transformation. In ordinary adorcism, the loa, in order to become manifest in our plane of existence, enters a phase of high vibratory state or powerful magnetic state. It is like a phase of high excitation. This will allow the vodoun to enter into composite or superposition state with the subject or subjects. Thus an equivalent of gravity or supergravity or high magnetic field is created. When the entity completely invades the subject, the latter is also in a high vibratory state or trance, and his psychic complex is obliterated, taken over by the loa. A force field, a protective shield, is created inside and around the person, making him invulnerable for a while, to a certain extent. During that time, some possessed will chew on glass without cutting the mucous membrane of their mouth. They can drink an enormous amount of strong alcoholic beverage without getting drunk. They can rub piment



(hot pepper) into their eyes, mouth, or vagina (in the case of women) without experiencing the severe burning sensation. They can manipulate fire, hot zin or urns for souls, and burning hot iron bars with their bare hands without sustaining any injury. A gunshot (not a blank) will not harm them. A knife cannot stab them. Many strong men cannot subdue a slender teenage girl. The modulatory power of the invading loa actualizes the Vodou mask of Ötsterreich and Dorsainvil, from the coquettish appearance of Erzulie Fréda, to the decrepit Grann Erzulie, to the ophidian Damballah, the bellicose Ogou, and the handicapped limping Legba.

At other times, under different circumstances, the vodoun will cross the ambiguity barrier and materialize himself into a human or animal form. Here the unified field theory works in reverse; instead of transmutating mass into energy, it will transform energy, axion, or WIMPs into electromagnetic, visible radiation, or visible matter. This involves also the attainment of a high-energy state, a high-vibratory state or supergravity state that, in accordance to Einstein's equivalence of gravity and mass, will manifest an avatar of the loa. In her book *La Légende des Loa*, Deita (Mercedes Foucard Guignard), an initiate of the Vodou tradition, describes the materialization of many loa in her company, particularly the vodoun Boukman who was her guide in a tour of encounters with many loa or guards around the country of Haiti (Deita 327–328). She describes in a dramatic manner her encounter with a vodoun named Grand Bois Lilet, one of the four major patrons of the secret societies. The visitation took place in a dense forest at midnight. A maelstrom of high vibratory state created a whirling in the atmosphere, a thunderstorm condition with high and strong wind. The earth also began to tremble under her feet. The high magnetic field gave rise to electromagnetic radiation and light suddenly appeared in the dark forest, and the supergravity state led to the sudden materialization of Grand Bois Lilet in front of her.



Deita's meeting with Agaou Tonnerre (not to be confused with Agassou, the panther) occurred amid electromagnetic disturbances producing thunder in the area, with the appearance of a little green lizard. A song brought about the cascade of phenomena from wave function to mass. The singularity allowed the collapse of the wave into a lizard to change thereafter into other virtual possibilities of the coherent superposition. Thus, from the lizard, Agaou Tonnerre transmuted into a handsome elderly black man, dressed with a black and red shirt, blue jeans, and a straw hat. He had an Indian ax on his belt and a wooden cane was his scepter. As a son of the vodoun Damballah he was also a king (Deita 48–49). Other avatars would follow, namely an owl, a mabouya (another type of lizard), a koulev Landomi (sleeping snake), a frog, and a cricket. Agaou can take hundreds of different faces. This encounter ended when he metamorphosed from a lizard into a bird and flew away (Deita 51).

Outside of the African-Haitian alternate reality, the interactions of shadow matter and ordinary matter are experienced with the same unified field theory. In *Psychic Pets and Spirit Animals* (Llewellyn 1996) spiritual entities manifest themselves in accordance with the law of equivalencies. Flashes of lightning; the appearance of silvery, bright green lights or patterns; luminous glow; greenish glow; thunder and other noises; sudden cold sensation; mist-like cloud; evil smell; sulfurous odor; and physical contact of a magnetic type are described with spirits materialization. The shadow matter that, in its ordinary state, penetrates our solid world without disturbances, suddenly becomes noticeable, visibly troublesome or helpful. This occurs in accordance with the cascade of reaction that follows a high-energy state or vibratory state, when acceleration or supergravity state causes the WIMPs to become strong and emit photons, and from photons to transmute into other particles, leading to visible matter and its avatars. Some of these eerie encounters or apparitions are often reported in the vicin-

ity of electric plants, in stormy weather conditions, near earthquake faults, all conditions of massive release of energy. We do not know all the conditions that facilitate the production of high-energy states leading to the cascade of transmutation. This will be the assignment for future researchers.

At this point, we have to remind ourselves that the purpose of this book is to call attention to certain analogies between the principles of quantum physics, the equivalencies of the general theory of relativity, and the alternate reality of the vodouns. We seem to have seen a “Grand Unified Theory” (or GUT) at work in the Zandoric world of singularities. This is not yet the GUT of Albert Einstein. According to Stephen Hawking, no physicist in our time has come up with that Holy Grail sought by Einstein before his death. Contemporary physicists have imagined smaller GUTs so far, but the Great One remains to be discovered, and Hawking is confident that we will arrive at it by the end of the twentieth century or early in the twenty-first (155–169). Nevertheless, some researchers, as early as 1943, have taken the liberty of applying the Einstein equations that form the basis of a unified field theory into military operations. This is known as Project Rainbow or the Philadelphia Experiment. Their aim was a simple one: make a ship invisible by creating around it a whirlwind of forces, a high-energy magnetic field, that would reproduce a condition of gravity capable of deflecting light. On October 28, 1943, the Bureau of Naval Research undertook this top-secret operation around a destroyer, the *Elridge* DE 173. That high-energy field would come into being by connecting an electromagnetic field with a gravitational field around the ship in the port of Philadelphia. They used coils of electric cables called degauss that vibrate or create audible vibrations which in turn produce a powerful magnetic field over and around the destroyer. The most they could expect was a fog-like condition that would make the ship invisible in the sight of the enemies. Thus, the sequence of events would go in the following manner: high energy state, high mag-



netic state, high vibratory state, high acceleration, high gravitational field, wormhole event, singularities or just invisibility.

What happened? Bingo! The ship became invisible. Researchers got much, much more than they bargained for. They obtained a windfall of singularities (Bourre 21–28).

We do not know in detail the technology used in Project Rainbow. We are given only a general statement of connecting electromagnetic field with gravitational field to create a powerful magnetic field, and the result was a cascade of reactions instead of a simple cloud or fog covering the ship to make it invisible. If the only thing the researchers used was the degauss, a device capable of preventing explosion of magnetic mines, a coil of electric cable put around the ship's hull to neutralize the magnetic field of mines, we should not be surprised to learn that the African-Haitian nkisi or amulets are endowed with capabilities of provoking reactions or transformations in our three-dimensional world. There seem to exist simple procedures or rituals capable of provoking space-time events similar to a Lorenz butterfly effect (Coveney and Highfield 208–209). The insect flips its wings in the East, and the consequence is a hurricane in the Carribean or the Gulf of Mexico. Our Cartesian rationality could expect only a camouflage cloud from the production of the powerful magnetic field. But instead, the researchers stumbled into the singularities of other dimensions. The destroyer and its crew were subjected to dematerialization, invisibility, teletransportation to another location, journey to shadow-matter dimension, and telepathically communicated with creatures of parallel universes. This sounds like pure science fiction, a fairy tale, but it happened to them, sailors of the destroyer *Elridge* DE 173 in the port of Philadelphia on October 28, 1943.

There are many similarities between the phenomena of Project Rainbow, the Zandoric singularities, and other psychic experiences. The appearance of a cloud or fog is common to all of them, sometimes it is a bright light or a bright cloud. Let us



mention also the burning bush of Moses, and the Shekinah glory of the desert, or the Holy of Holies of the Temple in the Old Testament. In the case of the *Elridge*, a brilliant green fog covered the whole ship, making it invisible. A strong odor was also perceived like the evil, sulfurous smell of witches. Abnormal physical sensations were felt throughout the body, caused by the strong vibratory state. The ship, as well as the crew, was subjected to that high magnetic field, and it produced a sound field that reminds us of the psychedelic experience of Maya Deren during her crisis of possession. She described it as being encaged in a well of sound, and the sound grew stronger, louder, like a thundering clamor, a clanging bell, a deafening noise. On board the destroyer, the sailors experienced that sound wave, varying from a low pitch to a high pitch. The vibration and the sound wave penetrated every layer of their body, taking possession of their bones, their flesh and molecules. One minute later, the ship disappeared from the Philadelphia wharf and rematerialized in Norfolk, Virginia, in a port 400 kilometers away. One minute after it dematerialized again and was teletransported back in the port of Philadelphia, where it rematerialized inside the green cloud.

The Philadelphia Experiment was a success as far as invisibility was concerned, but for the sailors-on-crew and the engineers it was a catastrophe, a journey into the abyss of hell. One crew member, Victor Silverman, was hospitalized for six months thereafter at the Naval Hospital in Bethesda, Maryland. He was also discharged from the military after the illness. He subsequently suffered three heart attacks that he attributed to the effects of Project Rainbow.

Another member of the research group, Carlos Allende, gave more details to a physician named M. K. Jessup on the effects of the experiment on the passengers of the ship (Baker 1963). Allende reported on the physiologic, behavioral, mental, and physical disturbances caused by the experiment on the crew member designated "frozen" by the navy. In fact, many of

them could not move after their rematerialization in the port of Philadelphia. They were in a paralysis-like or semicomatose state, or rather like zombis who were breathing, seeing, eating, or functioning in a daze or a perpetual trance-like condition. They were in another world. It took them six months to show signs of permanent recovery. Many described their experience as being caught in the flow or in the rush, or caged in, embottled, or going at full speed. After ten years, there were very few survivors of the experiment. Most of them fell into insanity. Other late and eerie phenomena befell some crew members. One of them went through a transmutation into a shadow matter in front of his wife, his child, and two other crew members. He just walked through the wall of his quarters and disappeared forever, translated into another universe. Two others went up in flame, by spontaneous combustion, while transporting a compass for the ship. Others reported having gone to a parallel universe and spoken to strange creatures. The remaining survivors were discharged from the military for insanity reasons.

Carlos Allende stressed the interactions with entities of the world of singularity. The transmuted crew was in wave function and axionic state and spoke to entities of shadow-matter dimension. They described those dark-matter beings as having a labile, everchanging shape. Their physicality appeared unstable, billowing like in a boiling state. This reminds us of the permanent impermanence, or the permanence of transiency of a Feynman diagram. The crew had the impression that communication was established telepathically with the shadowy beings who were able to read their minds and to be located at the same time in front of them, in the middle of the cloud, and inside of them. That impression was terrifying, and if the experiment had lasted longer, they would have coalesced with those entities, changing their materiality to disappear forever into the shadowy, invisible world. Thanks to the Cinderella principle, the conservation laws were able to take over on time (Bourre 26–27). There also is the likelihood that the whole experience was a collective hallucination



caused by exposure to high magnetic field. Moreover they could have been victim of an UFO intervention.

Having discovered such a great secret of nature, that of teletransportation, transmutation and invisibility, while playing with some ideas derived from concept of Grand Unified Theory, it would be tempting to continue to delve deeper in such technology. The research must continue in great secrecy, and what is more important, this application of science must not be revealed to opposing superpowers or even to allied powers. This knowledge can give the ultimate weapon, something as terrifying as atomic and nuclear weapons—and some of the so-called unidentified flying objects may be the result of the application of such knowledge. How far are the superpowers in their exploitation of that philosopher's stone? From 1943—the Second World War—to the present, great strides have been accomplished in that science and in the quantum-field theory in general. We can postulate that technologies derived from the Philadelphia Experiment are being developed in the top secret area of the Nevada desert named Area 51.

In the early 1970s, many books appeared revealing psychic discoveries behind the Iron Curtain (Ostrander and Schroeder 1970). The Soviets, like their American counterparts, were actively doing research and discovering wonders in the realm of ESP. But the major developments would have to remain secret for a long time. The authorities prefer to entertain the public with the ideas of extraterrestrials visiting us, of establishing projects like S.E.T.I. (Searching for Extra-Terrestrial Intelligence) in an attempt to pick up signals coming from other civilizations in the universe or in our backyard, the Milky Way.

Personally, we are not rejecting *in toto* the possibility of other beings in the universe, as from a statistical point of view, many solar systems like ours should exist in our galaxy and beyond. But we doubt very much that they should have evolved like the biological beings of our planet, although the scientists have discovered some complex organic materials or things



resembling worms in meteorites. However, from a quantumland point of view, we recognize the possibility and the probability of beings in parallel universes or in the shadow-matter dimension. (They would be called paraterrestrials). They do not need a painstaking Darwinian evolution, because they can materialize in our world under certain conditions, within some boundary constraints. Project Rainbow—and others secretly performed—would have opened the door to us to do likewise; that is, to dematerialize and to enter their world of shadow matter. This type of experiment is very expensive and loaded with dire consequences and undesirable adverse effects. It would be very neat if we could have something like the teleporter chambers of *Star Trek* where we could say, “Scotty, beam me up!”

A big puzzle in Project Rainbow remains the link between Philadelphia and Norfolk. Why did the destroyer appear in Norfolk instead of other places in Pennsylvania? Does the translation occur at random? Is there a network of Penrose wormholes with specific lines of communication? It is probable that the area in the port of Philadelphia where Project Rainbow took place was one of those vortices mentioned by Malidoma Somé in his book *Of Water and the Spirit*. (Somé 290). Those vortices or wormholes are scattered around planet Earth and communicate with other dimensions or locations on the globe or elsewhere in the cosmos. Among them are: the Bermuda Triangle; Trou Forban in Haiti; and the initiation camp in Dagara land, a clearing where the elders can draw a circle on top of the gate of singularities. Also, some caves, ponds, brooks, rivers, and rivulets have an entrance to parallel universes. The port of Philadelphia falls into that category. It is likewise for an area in Norfolk, Virginia. Apparently the experimenters of Project Rainbow chose the wrong spot to do their field work. They created the high energy, high magnetic, high vibratory state that will induce the supergravity state capable of triggering the cascade of equations leading to the opening of the Gate of Light, the event horizon that propels things and

beings into the Zandoric travel. The researchers accidentally open a Roger Penrose wormhole or tunnel of singularities that exists as a communication pathway between Philadelphia and Norfolk. The former is a black hole equivalent, the latter is a white hole equivalent. So far, this is one aspect of the weird reality we are studying. There exist other means or conditions, such as the trance state that can open doors of singularities.

Surprisingly, we already have a variant of the *Star Trek* wizardry outside the Western research centers in the African-Haitian alternate reality. It is offered by the Petro-Zandor rituals. In that ritual, Project Rainbow is an everyday occurrence for the practicing Zandorist. No Haitian would be surprised by this statement. Most “natif-natal” Haitians raised on the island and nurtured in the alternate reality of the country through the oral tradition of story telling, the services performed in the privacy of their family or the immediate neighborhood through the extended family (or *lacou*) and *houmfor*, are aware of the Zandorist’s power, although they realize that some runaway legends are mixed with the phenomena.

However, we must remember that “the universe is not only queerer than we imagine, but it is queerer than we can suppose,” according to J. B. S. Haldane. At the carnival period, Vodou bands, or groups and the *Raras* take over the streets, offering an amalgam of Vodou symbols, realities, legends, and a great sense of humor. Most Haitians have witnessed Vodou services or ceremonies. Everybody has heard of *zombi*, *zobop*, *loup-garou*, and the like. In my neighborhood at Port-au-Prince when I was a teenager, an old lady was singled out as a *loup-garou* and people were weary of her maleficent deeds. We all knew about *voyé mort* (dispatch of destructive dead spirits), *voyé poudre* (poisoning at a distance), and *coup de flash* (using a beam of light to transfer poison). We all had heard about *pran point*, that is, having a contract with some terrible loa to get rich or other big favor.

One of the most familiar legends about loup-garou is that of a woman transforming herself into a flying monster, shedding her skin, and hiding it in a secure place in her house. In her new state, she can suck the blood of animals and men like Dracula the Vampire, or devour people like the lycanthrope. She can be destroyed by sprinkling pepper or piment over and inside the skin, so that she cannot put it back on. She would wither away and die.

We all had heard about heavy sacrifices required to become a zobop, such as agreeing to donate a loved one to the devil. Many of us have witnessed from afar or close-up the flying of zobop at night, passing through the skies like shooting stars, or jumping from tree to tree, from hill to hill like circular balls of fire, or bouncing on the ground at close range. Most of us have heard of humans metamorphosed into a goat or other animal by magic spells and sold on the marketplace. It has been reported that on occasion a goat with a golden tooth is found at the butcher's place.

Nobody trusts owls, bats, or black cats. They seem to be favorite avatars of the Zandorists. Some animals are not supposed to be wandering around at night, such as a hen followed by her little chickens; if one encounters such bizarre phenomena, one should put a distance between them and self.

When it comes to the question of zombi, everybody in the world knows about them, from Hollywood to Wall Street. Recently the concept has been revitalized by Wade Davis's bestseller, *The Serpent and the Rainbow*, and by René Depestre's bestseller in France, *Hadriana Dans Tous mes Rêves*. These two authors have offered to the public one of the forms of zombification, the chemical zombi. Wade Davis, as an exobotanist, has obtained from adepts the identification of plants and animals used in the formulation of zombi poisons. Some were already well known by scientists. However, he was told that he still could not make a zombi by using the revealed pharmacopoeia. Of course, he could use them to anesthetize



people, to make them unconscious and then wait for their recovery like in an operating room. But a real zombi is something else: it encompasses a Zandoric phenomenon.

In Depestre's novel, the young Hadriana escaped from the Bocor right after she was given an antidote by the latter (180). This is good for entertainment, but in real Haitian alternate reality, it is not that simple. The Zandoric dimension makes a whole world of difference. In Lilas Desquiron's novel, *Les Chemins de Loco-Miroir*, a young woman is zombified by her mulatto family to prevent her involvement with a black man. Likewise, she is a chemical zombi. The author, who knows very well the Zandoric aspect, has chosen willingly that chemical presentation. The non-Western aspect of zombification works through the actions of entities that enter into superposition state with the victim, like in an ordinary adorcism and creates the signs of death, rigor mortis. Because of the Cinderella principle, the body must be exhumed at the appropriate time and the pharmacopoeia is then used to keep the individual in bondage. Mesmerism or hypnotism may be used by the bocor as well. Table salt, employed in Desquiron's novel to bring the heroine fully back to normal, is an antidote to some drugs of the armamentarium, but not to all of them. The zombi that have been rehabilitated and returned to the world of the living have been able to undergo such a treatment because they were removed from the field of action of the bocor and his cohort of shadow-matter entities, drugs, and magnetism.

Among the scholars and initiates who have presented major works on Vodou alternate reality, Claude Planson was the first one to give an eyewitness account of Petro-Zandor singularities, in his book *Le Vaudou*, published in France in 1987. Wade Davis, who came after him in chronology, was only introduced to the "window dressing" part of the ceremonies. Planson and his guide, the mambo Mathilda Beauvoir, had an encounter of the third kind with the Zandoric singularities. They were face to face with creatures from the wormholes or the Einstein-Rosen

bridge dimensions. First, they drove to a distant, hilly countryside, away from the lights of the big cities and modern comforts. They walked up to the top of the hill into a plateau. There they met an assembly of thirty persons, a mix of young and old Haitians standing around a poteau-mitan, in the open, in the middle of nowhere. The area turned out to be a cemetery. How did they get there? The only car in the area was that of the author and his companion and it was left way below the hill. Planson was told the ceremony or service was in its seventh day. Did they arrive by helicopter? Soon he was to discover some other means of traveling through space-time.

The Zandorists proceeded to sacrifice a black goat and a pig. It was not done in the swift manner usually done by the religious or benevolent Vodouists. It was rather a sadistic killing done to produce suffering or to take vengeance. Were those animals the surrogates of other enemies? Or were they the enemies metamorphosed into animals by Zandoric transmutation? Other phenomena that followed will influence Planson to believe the second assumption.

Following the gory butchering, the goat and the pig cadavers were hung from the central pole (poteau-mitan). From the assembly emerged a very old lady who carefully stood upon a chair, wrapped a cord securely attached to the pole around her neck, and then jumped, strangulating herself to death. After some jerky motions, she became stiff along with the signs of strangulation—blueish face and protruding tongue. The cadavers remained hanged on the pole for a good length of time. Then someone came over and cut the cords. They fell on the ground as an inert pile of flesh; but suddenly they bounced back on their feet, alive, and began to dance.

These phenomena are produced by Zandoric adorcism. The old lady who hung herself did so while being in composite state with the vodoun. She was protected from complete annihilation by the axionic entity straddling her. Being ubiquitous, the Zandor spirit penetrated as well the cadavers of the sacrificed



animals and reanimated them into a sabbatical dance. The tempo was given by the Vodou drums and the adepts singing and clapping hands. When the music stopped, the cadavers fell again on the ground, lifeless. However, the old witch was reanimated by the assembly in the manner done for a hounsi in a postpossession state. She was placed on a chair, shaken by jerks and the calling of her name. On regaining consciousness, a drink was given to her.

The fate of the animals was quite different. Those metamorphosed human beings (*cabrit-san-pwel*) were cut into pieces to be added to a stew boiling in some cauldrons. Their testicles were eaten raw by a woman possessed by a very violent spirit.

Later on, a man was mounted by a raging axionic entity, a hellish fiend who liked fire. A pyre was built for him and an iron bar was planted in the middle of the fire. When the iron bar turned red, the possessed man seized it with his bare hands and wielded it in front of the assembly. The people in the front row ebbed backward at the approach of the brazen fire. The possessed man was invulnerable to the fire because of the energy field created by the presence of the shadow-matter entity in and around him. It is that same magnetic shield that protects the adept in superposition state against stab wounds, bullet wounds, and in the case of the patient who sustained a major operation without anesthesia. The surgical procedure performed without anesthesia is reported by doctor Jacques Ravix in his book *Errances et Certitudes*. During the operation, the loa maintained a conversation with the surgical team. In the post-op period, the patient had no recollection of the events (Ravix 164).

Claude Planson, the White Hounsi-Kanzo, and his guide, mambo Mathilda Beauvoir, witnessed also that night the singularity of the flying zobops. As they were coming down from the sky, Claude Planson mistook them for shooting stars in the clear night sky. He was sorry that he did not have time to make a wish. The first one was to be followed by two other streaking,



meteorite-like objects. However, they showed a bizarre behavior. On landing at the top of a hill, they jumped back up again and landed on other hills until they arrived at the service location. As they approached, their outlines became clearer and revealed something like balls of fire moving at high speed. Those balls of fire had a changing luminescence, an irisation of colors passing from red to green or yellow. The first one to land on the plateau, at close range, revealed a man inside a luminous orb. The light progressively faded and disappeared leaving in front of them an authentic human being with a hawkish appearance and a fierce demeanor. The other two followed suit in the same manner. Claude Planson had witnessed the same phenomenon in Africa, in Dogon land, but not so close-up. Here, we seem to have the forward-backward actualization of the famous mass-energy equation.

The trance state of vodoun and adept superposition creates the new entity zobop that shifts the alternation diagram from matter to energy, and then moves through space-time at luminal speed or near-luminal velocity. Then reversing the equation from energy to mass, it allows materialization of the individual into a biological being. The Einstein equivalence of high-energy acceleration with gravity and gravity to mass is fundamental in these Zandoric singularities. The conservation laws help in reestablishing the status quo of normalcy or reactualization as an ordinary human being. It is commonly repeated in Haiti that in the twinkling of an eye, so to speak, a whole band of zobop can travel from Port-au-Prince to Cap-Haitien, during their nights of sabbat.

In the first century of the current era, the apostle Paul recounted his teletransportation to the third heaven, but he was unable to establish the *modus operandi*, that is, to know if that was done with the body or out of the body. Likewise, Castañeda, the sorcerer apprentice of the 1960s, could not determine if he did actually fly like a bird. His enigmatic teacher, don Juan, the Yaqui Indian, replied that a bird flies like a bird,

but a man flies in a different way (1968). The African-Haitian ontology tells us that teletransportation can be done in two different manners. One is through the *semedo* component, the shadow-matter part of the individual that every night leaves the body to wander around; and the other way is through the Zandoric singularity of transmutation of matter into energy and energy back into matter.

For Claude Planson and Mathilda Beauvior, this was really the night of the grizzly and they were really scared. It was an overwhelming fear, an uncontrollable terror provoked by the sheer presence or the closeness of the singularities. They wanted to leave at once, and the leader of the assembly concurred and enjoined them to leave as well. Going down the hill, they encountered other weird phenomena that belong to the realm of the Zandoric journey. Their old lemon of a car suddenly appeared in front of them. It was probably teletransported closer to them on the winding road so that they could leave the place in a speedy manner. It started right away at the first turn of the key, which was unusual for that old machine. Planson was driving by jerks and he almost crashed into a cow that was sitting quietly in the middle of the road at some point. He stopped just in time to see the cow looking at them in a very indifferent manner. He tried to scare the animal away with the high beam of the car headlights and by blowing the horn, to no avail. The cow would not move. Planson wanted to step out of the car to chase it away, but Mathilda warned him not to do so because they were dealing with a transmutation. What the heck? Planson opened the car door to exit, when suddenly the cow vanished, and they heard a Mephistophelian laugh that reverberated all around.

Here we can see an equivalence between the Zandoric journey and Project Rainbow. The latter uses very sophisticated modern technology to bring about transmutation, the former uses psychic power, incantations, sounds, rhythms, psychedelic drugs or potions, ointments, specific colors, and



gestures to establish connection with the parallel universe of shadow-matter entities. The connection brings a superposition state that triggers a high-energy vibratory state or trance that opens the door of the equivalence of vibration to gravity, and gravity to the other forces of nature, electromagnetism, strong force, weak force, and psychion or psychic force. The physical things are transformed into wave function with all its possibilities and probabilities and all the principles and paradoxes of quantumland.

We have been told of the dangers and fatal adverse effects of Project Rainbow: mental distress or derangement, paralysis or paresis, coronary damage, sudden disappearance or dematerialization in total oblivion, and spontaneous combustion. The Zandoric journey also has its adverse effects. The connection with the entities is dangerous in itself. The individual can be destroyed at the onset if proper knowledge, gestures, and rituals are not performed. The Zandor vodouns are cruel, violent, and unpredictable. The adept must know other rituals for protection. The vodouns are very demanding and if the services are not performed on time or in proper sequences, calamities and death may ensue. Loved ones, sons, daughters, parents, or close relatives are destroyed or “given” to maintain the contract with the evil Zandoric spirits. The Zandorists themselves often died of violent fashion. According to Planson, Erzulie-Jé-rouge or Mapiang is a wild beast that can devour her children or adepts if she is not properly tamed by rituals. On the other hand, she will protect and defend her adepts against foes like a panther or a tiger (Planson 106).

Malidoma Somé, in the account of his initiation as an African shaman, described in great detail one of the most dangerous rituals that he had been subjected to. It is a journey to the invisible parallel dimension of the *kontomon* or spirits through the gate of light or vortex of a wormhole. In Haiti, the houngan or vodou priest of the Nago (Yoruba) and Rada (Dahomey) traditions is not apparently subjected to travel into



the bottomless pit of a wormhole tunnel of apocalyptic proportion. It is a bokor of the Bakongo or Petro traditions and the Zandorist (covenanters with the Zandor family of loa) that have to go through this dangerous initiation. Shamans like Max Beauvoir in Washington, D.C., practice the benevolent tradition of the Dahomeyan (Hanly 53–57) that, according to him, has nothing nefarious or diabolical.

Somé likewise is oriented toward helping others find enlightenment and practice good deeds. His Zandoric-like initiation did not make him a zobop or a loup-garou. At any rate, some preparatory rituals were necessary to gain the favors of the gate's guardians and to protect the elders and the initiates. They had to shield everybody in the camp against many hazards such as nuclear radiation or other forces released in the process. The area of reactions was limited by a circle drawn upon the center of the vortex with ash and some black medicine. Feathers of a chicken offered in holocaust were scattered on the periphery of the circle. An elder dressed like a warrior or a high priest—shielded with pink phosphorescent paint of “invisibility” on his body, a magic wand in his hand and a medicine bag loaded with nkisi or wanga—walked around four other elders holding a buffalo skin above the circle of ash. He was singing in primal language, using words that have power of creation or annihilation. The song was accompanied by the vibrations of the conical drum that played a great role in inducing the high-energy, supergravity state that contributed to the production of an energy field of immense magnitude. Instead of heat, the occurrence of that energy field produced a very cold temperature. That was the production of nuclear reaction “in the cool” instead of the inferno resulting from atomic or nuclear weaponry. The first sensation of the initiates was a coolness, that soon was transferred into an icy cold atmosphere all around them. They were shivering violently. Their teeth were chattering, and they felt like they were losing control of their organism. They were like in a state of adorcism or superposition state.

William Bulman (236) in his book on out-of-body experience, described also a high-energy vibratory state with cool sensations at the onset of the separation between body and soul. However, the progression of the experiment will diverge as in Buhlman's case, only the semedo or axionic clone of the individual leaves the body, while in Somé's case, the whole tripartite man—soma, semedo, and selido—will be translated into another dimension or wave function.

The opening of the vortex was manifested by the appearance of a green media, a gelatin-like substance under the stretched buffalo skin. This progressed to the manifestation of a cone-shape vortex of green light spinning like a tornado under the animal skin. The intensity of the light kept increasing and soon it changed from a green hue to a violet one. The top of the vortex was circular, about one meter in diameter. At that point, the high-priest elder announced that the gate of the wormhole was opened. That was the equivalent of the event horizon in a galactic black hole. Anything that penetrates into that gate will be subjected to the equivalence of mass and energy and become invisible through a shifting of the alternation diagram from mass to wave function for a prolonged period of time. This is pure and simple dematerialization. A stone thrown inside the hole produced a flaming noise as the transmutation took place. In Project Rainbow, the crew of the destroyer was subjected to a deafening noise at the outset of their transmutation. In the Dagara initiation, the first candidate who jumped into the wormhole passed right through the buffalo skin and disappeared into the vortex below. His body turned to violet before he vanished and the dematerialization was accompanied by a thunderous rumbling and an other-worldly human scream.

When Somé's turn came to make the ultimate quantum leap into the tunnel of naked singularities, he felt weightless as he dashed forward. He was already primed by the surrounding anti-gravity created by the supergravity of the vortex event horizon.



The tornado-like wormhole was attracting him in its chasm, and its circle of light was rushing closer and closer, as if it were the gate going toward him instead of him going toward it. Soon he was engulfed in a whirling of light. He jumped high above the gateway and dived in. The icy cold temperature of the “nuclear reaction in the cool” seized him, and he was hurled into a chasm at a vertiginous speed, the speed of light. It was like going into an infernal rollercoaster and Somé could not open his eyes, but he was warned beforehand by the high priest that his survival depends upon his ability to open his eyes in order to see and grab a ray of light that works like a rescue cable. When he did, the descent in the bottomless pit came to a halt. He was still at the level of a rotating black hole type of dimension. Going further down would have thrown him into a nonrotating level, a one-way trip to oblivion, into a world of no return.

When he opened his eyes, he was bedazzled by a world of lights, an aurora borealis expanding like the universe out of the big bang. The rays of light were exhibiting a rainbow of changing colors. This was like a neovitalist experience where the primal master force and all the energies evolving from it were life, motion, and psychism. Like the *Elridge* crew, he had close encounters with entities of that alternate universe. He was aware of motion, activities around him as if other consciousness or intelligences were moving about undisturbed by his presence. He came across a huge face with countless eyes that reminds us of the flying archangels in Ezekiel’s vision on the shore of the river Kebar. He also heard laughter, breathing, and humming complaints. Surveying the dimension in his dematerialized body, he was startled to see that the chasm below his location was a terrifying and violent volcano, a bottomless pit, a world without end. One of the eerie characteristics of this bottomless vortex was the permanent alternance of opening and closing. The initiate was not allowed to penetrate into that other dimension because, at that level, the Cinderella principle or the Poincarré return, does not play. The ray of light held in



his hand was the rescue rope for the return to the ordinary reality. He was in the rotating platform of a Roger Penrose worm-hole, below were the forbidden zones of Einstein-Rosen bridges. His experience reminds us of the heaven of St. Paul, the hierarchy of dominions and principalities, the heaven of John in the Apocalypse, the vision of Ezekiel. A striking resemblance can be observed between Somé pyramid-like structure and the mountain of the cherub Lucifer before his fall. Nothing was more beautiful in the eyes of the shaman than this living pyramid crowned with gold and sapphires and other precious stones or metals. In Ezekiel 28:14, we read,

with the Cherub I place you; you were on the holy mountain of God walking among the fiery stones.

Also, the doors and the foundations of the heavenly Jerusalem were sparkling with diamonds and sapphires, jasper, chalcedony, emerald, sardonyx, carnelian, chrysolite, beryl, topaz, chrysoprase, hyacinth, amethyst, and pearls (Revelations 2:19–21). The pyramid of the shaman was exerting a powerful attraction and it was emitting an enticing and sweet symphony. The initiate was overwhelmed with emotions.

To bring Somé back into our ordinary, material state, the officiating elders began to pull on the edges of the buffalo skin while performing a tossing motion. The violet light of the vortex stretched higher, upward through the magic skin, and detached itself, flying through the air about ten meters. Somé came out like a detached blob of violet light that landed on the ground with a noise. He progressively regained his normal appearance as the violet color passed to green, and then to dark. For a while, parts of his body carried tongues of violet fire that he hurried to remove because now the fire was causing burns. Somé had resulting scars from those scattered burns. On regaining his normalcy, the initiate had to go into a period of readjustment to normal gravity. Like the astronaut or cosmonaut coming back from a long stay in space, the initiate after his

release from the interdimensional tunnel of antigravity or supergravity must learn how to walk in an ordinary-gravity environment like ours. He had to think about each leg before he could lift it and put it down on the ground.

Doctor Somé was one of the lucky initiates that made a safe return to our ordinary reality. Three of his sixty-five companions did not make it. There is always the danger of death in traveling through the wormholes of parallel universes. The parents and relatives of those young men knew that, and this was the reason why they mourned and cried at the moment of their departure for the initiation camp.

The first initiate who died did so after his ejection from the vortex. The violet ball of fire rolled onto itself with a roaring sound before releasing the young man into the ordinary state, but he never regained normalcy as his body remained lying in a pool of greenish slippery plasma. Parts of his body looked slashed while other parts appeared burned. He died in great distress. Later on, the pool of plasma coagulated and became hard. The next day, what remained of him was cleaned by scavenger worms.

The fate of this boy, although predictable, was not as ominous as that of another initiate who never came back out of the infernal vortex. The elders frantically pulled on the buffalo skin to toss out the boy, but nothing happened. This was a one-way trip into oblivion. Probably he could not open his eyes to grab a ray of light, the rescue rope, and he ended into the nonrotating realm of Einstein-Rosen bridge and was lost forever into the bottomless pit. He was trapped forever in the cracks between the world. The tragedy of that situation is the fact that in that crack one never dies, but one also never lives. This reminds us of the bottomless pit or the hell of John's apocalypse.

The naked singularities of the Zandoric universe are pluriform in their manifestation. Noninitiates like us don't have access to details, except some gross generalizations. Even after initiation as a Hounsi-Kanzo, Claude Planson could not get a



formal introduction to another form of singularity called underwater initiation, even from his wife, the mambo Mathilda (Planson 76–77) who had been initiated in that manner. This is not surprising when one considers the queer characteristics of the rotating or nonrotating black hole-like phenomenon involved. When caught in the trance by the axionic vodoun, the young lady (or any adept) is catapulted in the wormholes and disappears from the world of ordinary reality to reappear in the parallel universe of the loa, in their underwater habitat where she will live as a servant or slave for a certain length of time that varies from days to years. The question that comes to our mind is the following: How can a person breathe for hours under water? Is he or she transformed into a fish or other aquatic animal? This is a possibility when one considers all the options in the coherent superposition of their wave-function status. Any metamorphosis is possible. However, on passing from visible matter to invisible matter, the person is in a nonorganic state and does not require respiration or nutrition in our ordinary way. He or she is not subjected to the rules or physiology of the material world. The adept has assumed an immaterial existence, although he is still subjected to the law of entropy. As axion or wave function, he can be degraded to any form of energies or forces, including pure inertial energy, or potential energy. He can return to a more active status by the actions of a suprabeing or by human rituals.

We can theorize that during the underwater initiation the adept is translated into a dark-matter entity, or is possessed in a permanent way by a dark-matter or shadow-matter vodoun that confers invulnerability to the person, by taking over the functioning of every particle, atom, and molecule of his body; protecting him or shielding him against drowning, burning, wounding and the like; making him visible or invisible; teletransporting him from place to place; and at times making him ubiquitous.

Furthermore, it is said that “underwater” sojourns do not mean living literally in water. That refers to an abode made of a different dimension and located way below the water or parallel to the water. It can be a shadow-matter city, village, or world that coexists with the elements of water or our ordinary world without disturbing it, except on specific occasions, circumstances, or purposes. It is made of that dark matter that penetrates our molecules, atoms, and particles without disrupting their architectures or structures. It is a shadow world that can be anywhere under the surface of the globe. In some other cultures, those shadow cities are said to be inhabited by elves, satyrs, manikins, kontombili, and the like, and some are located inside or below mountains, lakes, rivers, oceans, or even in the air, such as Magonia of the medieval European period. In Dagara land (Burkina Faso), a sojourn in the underwater parallel universe is part of the initiation. In a hidden canyon is a stream of water two or three feet wide that overlays the doorway of the ancestor’s abode. This water is considered the roof of the chthonian world in that part of the globe. There is no bottom in it in an ordinary sense, but instead there is a world (Somé 254). When thrown into the pool, the initiate found himself floating in an outer space-like environment. There is no water around him. Furthermore, he is transformed into wave-function and felt like a shapeless consciousness. Like the crew members of the *Elridge* destroyer in 1943, he interacts with a misty presence, shadow-matter entities manifested as foggy, smoky, luminous, or dark clouds. Some have the shape of a human being, and others appear as two-dimensional cut-out or unspecifiable shapes (Somé 255).

In taking into consideration the tripartite nature of the human being, *semedo*/*selido*/*corp-cadavre*, we can see in the composite state with the vodoun that the quantum transformations will affect primarily the *corp-cadavre* and its IPN. The *semedo* or axionic clone of the individual coalesces with the vodoun, as the latter takes over all control and cooperates in



the transformation of the visible body into invisible body. During the sojourn under water, in the parallel universe of the spirits, the adept will be instructed into the secrets and rituals of the alternate reality and its religion. The return to normalcy follows the bidirectional arrow of the equations or cascade of equations. The semedo reestablishes all coding in the visible matter. The newly acquired knowledge and powers are also encoded in the tripartite person. In the case of Matilda, the gift of seer or *la prise des yeux*, (*pran zieux*) was said not to be given to her during her sojourn in the underwater abode of the gods. She had obtained it through a higher initiation performed in the *plaine du cul-de-sac* by a houngan named Papa Gros Roche (Planson 76). In that state of trance, she is living the unbroken wholeness of space-time. She sees the present, the past, the future, and the interconnection of things in the world. That trance is very taxing for her as she usually comes out of it very exhausted (Planson 99). Such is not the experience of Dr. Jacques Ravix in his journal *Errances et Certitudes*. The crisis of possession was a psychedelic experience for him and that was followed by a state of well-being. When overwhelmed by that magnetic field, he experienced the sensation of being lifted up above the ground. His feet were not in contact with the floor. Also, an unknown sensation was moving along his spinal cord up to his brain, enhancing his capability of utilizing the 90 percent unused dimensions of the cerebral cortex. He also experienced the impressions of being multiple; another personality had coalesced with his personality and was using his brain and his senses. He was looking at a woman sitting nearby through the eyes of the invading entity—his own vision was being filtered through the vision of someone else. In that state of transcendence, he became a seer with an instantaneous knowledge of everything in the present, the past, and the future. He had achieved omniscience. However, this was for a short time. The Cinderella principle, that is, the conservation laws of nature, brought him back to our three-dimensional, ordinary reality.

An adept can enter the world of the Zandoric singularities through an Einstein-Rosen bridge to end up in the land of no-return, going forever into the realm of the vodouns in places such as Nan-Guinen (Guinea or Africa) or Ville-au-camp (in northern Haiti). The underwater abodes are similar to these great places, except the adept is taken there for a limited period of time and will be returned to the land of the living on schedule. In many places in Haiti, one can hear the story of a very old grandparent or relative who has decided one day to get up and go to Nan-Guinen, the land of their ancestors and the vodouns. At first people around the adept do not pay heed to the twaddle of a senile or near-senile individual, but when they realize that person is no place to be found, they suddenly acknowledge the importance of the warning or announcement of departure.

The singular event usually begins with the adept retreating into seclusion behind the house, seated comfortably on a short-legged chair and singing. The chant or song is an important part of that ritual. The person can sing for many hours. During that time, the people in the surroundings become used to the litany and even ignore that eccentricity. When suddenly they come to notice the silence of the old person, they venture behind the house to see what is happening. It is then that they discover the absence or disappearance of the adept. They call on each other to search for the old citizen. Normally the search is fruitless. The adept either disappears by spontaneous combustion or by translation into shadow matter to enter the parallel world of no-return. Karen McCarthy Brown tells the story of Joseph Binbin Mauvant, in like manner, in her book *Mama Lola* (Brown 22–23). His wife discontinued the search after Mauvant appeared to her in a dream to tell her that he was happily living in the land of his ancestors, the Nan-Guinen.

The abduction into that nonrotating type of singularity or other universe creates denizens of an intermediate nature between us and the shadow-matter world. The symbiotic



alliance may give rise to creatures like baka, zombi, elves, fairies, and manikins. They come in different sizes and shapes and seem to crave nostalgically of the existence in our ordinary reality, but they have their boundary constraints and can manifest themselves into our world only for a short period. Some of them do not like our modern technological environment; most prefer the rustic and idyllic countryside. They prefer peasantry to city dwellers. It is possible that our electronic wizardry interferes with the wizardry of some species in that alternate reality. Some of them appear as permanent hybrids between animals and axionic entities; or between animal, human being, and vodouns; or human beings, plants, and vodouns; or simply human beings and loa. We have to remember that many of the loa like to be married to humans. In Haiti, the contract of marriage is produced in the format of an ordinary matrimony. What appears as an imitation of a three-dimensional event may have profound actualization in the world of naked singularities. That can give rise to creatures similar to the Nephilim of Genesis (see chapter 6).

We do not know all the laws or principles governing the axionic, singular world of vodouns and similar entities, like we do not yet know all the laws of our ordinary reality. In the twentieth century, we have made great strides with quantum mechanics and its implications. Still many more secrets of nature remain to be discovered. There exists great complexity in either universe. In the composite state of adorcism, the loa present themselves with some fixed characteristics. Agassou is a panther-like creature and the Vodou mask reproduces that aspect. Damballah is a snake-like creature. *Vélékéké* is a rigid, dead body. Legba is a handicapped, deformed old man in Haiti. He is more of an Appollon-type deity in West Africa or in Dahomey. It seems that the psychionic force of adepts or Vodouists imposed a mental construct on the axionic entities. This can create confusion for psychology researchers who want to see the crisis of possession as uniquely a manifestation of the

power of suggestion, until he is caught up personally in the whirlwind of that magnetic field and tries to resist the invasion without success. Then he will be illuminated. He will become an eyewitness or body and soul witness—like Maya Deren and Dr. Jacques Ravix.

Quantum field theory has opened up for us vistas of unknown compartments or branches in our universe and has allowed us to go through the ambiguity barrier. We have discovered unlimited power in us and we have begun to talk in a megalomaniac way. Nothing seems to be impossible to us anymore, and soon we may enter into a new age where we will be able to use the remaining 90 percent of our brain capacity, or to be everywhere and nowhere at the same time. Some already envisage an “ageless body and timeless mind.” Some predict the end of entropy or decay. Some have dismissed the existence of matter as all physical events are fractal manifestations of the unbroken wholeness or universal mind, when the Feynman diagram shows us the permanence of alternation, or the principle of duality at work at every instant in our universe. Some have reached the dead end of solipsism, which is the equivalence of being born without a father or a mother. They would be like Yahweh. That position would not be a dead end if the proponent would seek communion with Yahweh, to enter into his dimension and become one with the alpha and omega of all things. Then he would discover that his solipsism is just a fractal expression of the Eternal One. In his ordinary station in life, he cannot wish the world away into oblivion as long as the Immanent Eternal one is continually thinking the world into existence.

Nevertheless, we still have psychic power to mold reality around us and even to impose a mental construct to the shadow entities when we enter into composite state with them. Through specific initiation, the Vodouist can interact with the Janus-type nature of the loa or vodouns. In the Nago rituals, he uses the benevolent side of the loa. In the Bakongo rituals, he uses the nefarious characteristics or the Petro-Zandor vodouns.



Are there boundary constraints to the actions and power of the vodouns and other entities of the invisible world? We have already seen that the psychic force of the adept can mold to some extent the reality of the vodoun, such as Legba features in Africa and in Haiti. We have also noticed the quasitotal absence of Vodou in the culture of African-Americans in the United States. The alternate reality of the African-Haitian or African-Caribbean does not prevail amongst Black Americans, although the latter share beliefs in fairies, elves, leprechauns, satyrs, fauns, lutins, and Robin Goodfellows with their White and European counterparts (Vallee 51–86). Also, the preponderance of science and modern technology has diminished the manifestations of elves in Europe and North America. However, the cinematographic world continues to keep alive the belief in vampire, lycanthrope, poltergeist, leprechaun, and the like. Those movies are bringing a windfall profit to their creators at the box office.

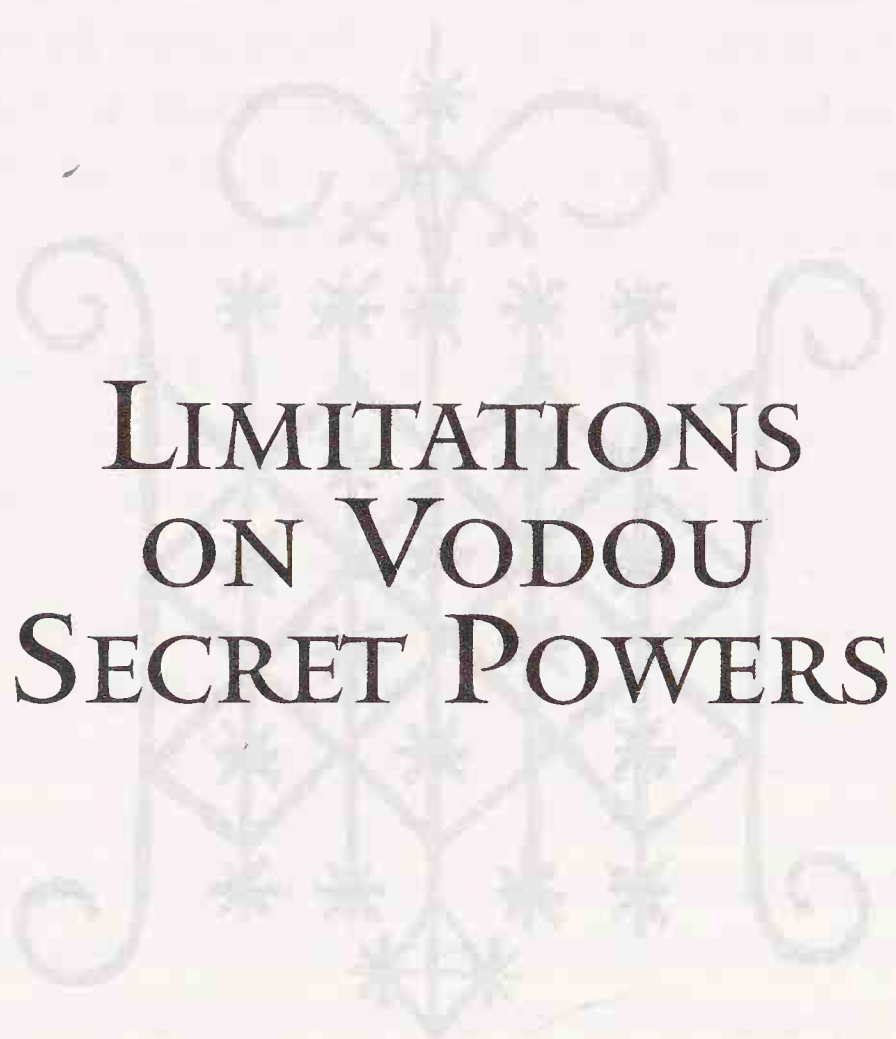
However, the psychic power of the twentieth-century mind has imposed itself to the manifestation of the shadow entities, and when they do interfere with our ordinary reality, we prefer to think that they are coming from a far-distant, far-advanced civilization in outerspace, when in fact they are denizens of local parallel universes. Science fiction is nothing more than a modern version of the old fairy tales. The creation of S.E.T.I. is the tangible proof that the scientifically minded twentieth-century man is as gullible as the medieval man in believing and searching the extraordinary. However, that faith in the far-advanced civilization in outer space, like that in fairies and lutins of Brittany, is not a pure production of our imagination. That faith has come about following encounters with alternate realities that do exist, and in the case of Haiti, that reality can be experienced every day, with a scientific regularity, within the confines of the houmfor or vodou temple. The superposition state of the crisis of possession or adorcism can be observed every day by researchers who can bring their modern equipment, such as galvanometer, Geiger counter, magnetometer,

camera, and the like. Once again, I have to recommend the Vodou initiation to the researchers who can experience firsthand a Vodou possession—like Maya Deren—and will not talk nonsense, such as imaginal phenomena. Modern gadgetry will allow scientists the opportunity to measure the changes in the environment produced by the high-energy vibratory state and its cascade of equations that can give rise to electromagnetic radiation, nuclear radiation, supergravity state, infrared radiation, heat waves, or very low temperatures.

In our times, the modern physical equipment that can reveal the presence or interaction of shadow-matter entities comprises also EMF meters (electromagnetic field recorder), thermal imaging cameras, color thermal imagers, nightvision devices, and rapid-reading electronic thermometer. The tri-corder Mark I combines detection of EMF, radiation, temperature, air pressure, and light changes (Liebeck 52–54).

This will reveal to researchers the potential for destruction inherent in the presence of the entities, and that interaction with them is not always of a benign nature. They do not usually “come in peace.” They are not such “good neighbors,” or the gentry they claim to be. Most of them, if not all of them, would do as they wish if there were no boundary constraints imposed on them. The mambo or the houngan carries a magic wand, the *asson*, to control those forces and to harness them for specific purposes, like harnessing electricity, electronics, atomic power, nuclear power, and magnetism. The adepts must remember all the time that the vodouns are searching their own satisfaction in their alliance with human beings, and they are more bent toward dictatorship and servitude in using men and women to fulfill their desire.





## LIMITATIONS ON VODOU SECRET POWERS

**W**e have seen earlier in studying free will that it can exist only within the limited confines imposed by superdeterminism. Within the boundaries of that determinism, our choices are unlimited. The wave function is that coherent superposition of possibilities or choices. We have seen also that observation or measurement of that wave function causes it to actualize into particle or mass while the other possibilities vanish. In the many worlds of Hugh Everett, we are located in a specific branch of the parallel universes, and by choosing that one, we become unaware of the other branches. If we want to change branches we only have to become aware of the existence of that other branch.

In nature, some probabilities are more prone to actualization than others, and the conservation laws tend to maintain a status quo, or to reestablish the preferential actualization which

is the ordinary reality for us, living human beings. We have seen in Zandoric singularities how the Cinderella principle works to bring back normalcy. The Philadelphia Experiment is the modern scientific counterpart of the Zandoric journey and, beside the wonders, it is fraught with fatal effects. I hope by now the top-secret people have learned how to master the variant of the GUT of Einstein's dream.

Entropy is another power or principle that we have to reckon with in all branches of the parallel universes. It is a double-edged sword responsible for death and decay, as well as evolution. Where it leads to uniformity, we end in death. When it leads to utter disorder or chaos, we obtain a dissipative structure, which is the source of novelty or evolution to new form, state, or species. There exists also a conservative dynamical system in which time evolution is reversible in accordance with the Cinderella principle. The shadowy world of the vodouns is subject to those boundary constraints and to others that are not yet very clear to us—such as the Yahweh dimension, the Immanence dimension, the Eternal dimension—with their superdeterminism.

Traveling from one parallel world to the next is not an easy task in actuality, although the potentiality or possibility exists. There are barriers or constraints inherent to every single world or branch, as well as barriers imposed by the will of other forces in the universes or by the will of the Immanent Mind or the Eternal Mind that is the beginning and the end of all choices in alternate worlds or realities.

The Zandoric superposition state is limited in duration by the recurrence law and the conservation laws. The composite state with a vodoun does not manifest itself in its full force on a permanent basis. It ebbs and flows according to some constraints. The constraints exist in both sides of the alliance. Some individuals are normally resistant to the invasion by foreign forces. Adorcism required some degree of mediumistic predisposition. In other words, there seems to exist a psychionic barrier in



some individuals. Others react tempestuously to the entrance of the entity and present a bossal-type crisis of possession, and this can be corrected by initiation and training. At times the loa do not manifest themselves immediately in the Vodou ceremonies in spite of the fact that the rituals were performed correctly. They often come late during the service. What is responsible for this lateness? Sometimes other undesirable spirits drop in uninvited, and the mambo or the houngan must use his or her power to chase them away, or buy their departure with some foods, drinks, or dances. Sometimes the mere presence of some individual or object blocks the coming of the vodouns, and in that case the Vodou priest will ask the person to leave, or he will proceed to search for and remove the contrary object. It is customarily said that the presence of a hostile Protestant in their midst can block the coming of the vodouns.

At the time of initiation, the adept enters into an alliance with a vodoun that becomes his “mait-tête” or headmaster. They’ve established a permanent bond that must be severed at death by a special ritual called dessounin. Through the act of dessounin, the entity is then transferred to a chosen person—a son or daughter or any other relative not previously allied to another loa.<sup>1</sup> This ritual seems to confirm that the vodoun or a fractal of his personality dwells in the adept at all times, although not controlling the psychic complex of the person like in a full-crisis possession. During a service at the houmfor or in other circumstances the adept can be mounted by other loa of the pantheon. Likewise, his mait-tête can possess other individuals in the houmfor or elsewhere. Thus, that fractal or portion of the loa is subjected to boundary constraints inherent to his world or to the world of the adept.

The term houngan or mambo means “master of the loa,” thus conferring a certain power to the Vodou priest or priestess, a power that the person exerts on the alternate reality of the spirits. The asson that the priest carries during the ceremonies is like a magic wand that reminds us of the Mesmer

magnetic wand. The houngan, like the physician Mesmer, can induce a crisis in the adept. For the priest, it is a crisis of possession by a loa, and for the physician it is the dreaded magnetic crisis of the trance. With the asson, the priest calls on the loa, or imposes his command to depart to the obnoxious guest or to the uninvited drop-ins. To prevent inappropriate possession, the adept or a regular of the houmfor can block the entrance of the spirits with a special setting of the hair (*coup-de-peigne*), a magical knot in a scarf, by attaching a piece of wax at one end of the scarf, or by exhibiting a mean demeanor while remaining seated (Métraux 116). A loa who is fond of alcoholic beverages can be prompted to leave by making him drink milk or cola.

Why should a “spiritual” being, a shadow-matter entity, be affected by such simple procedures when it is supposed to be more powerful and more resourceful than a human being? The answer most likely resides within the conservation laws, the boundary and natural barriers between parallel universes. The composite state of adorcism imposes also some limitations on the vodouns. The discovery of those constraints or secrets come by trial and error from a long period of interactions between the two orders of reality that probably goes from pre-historic time to the present, from the Neolithic Sahara to Egypt and the rest of Africa.

Among the paraphernalia used to affect the vodouns are specific plants, spices, stones, colors, sounds, perfumes, potions, alcohol, foods, orientation of persons or objects, light or darkness, fire or water, and the creation of nkisi, or fetishes or amulets. The nkisi is a psychionic condenser, an artifact loaded with a powerful shadow-matter entity, usually of the order of the matebo, baka, and the nkita, malevolent spirits of Bakongo origin (Desquiron 112). The nkisi or wanga is used either to ward off bad vibes, obnoxious spirits or bad deeds of enemies, or to harm a challenging party. We have seen earlier that the bocor captures a fractal energy or matter of the spirits



to create the nkisi. He does that in the same manner modern technology used electricity, electronics, and magnetism to dominate our ordinary reality.

Those artifacts or nkisi probably produce disrupting vibrations or a chaotic energy field that scrambles the potentials of the dark-matter entities. To our Western rationalist logical system, some actions of the Vodouists appear ridiculous or childish, such as the veering, the swinging around, the pirouetting of the casket bearers carrying the deceased to the cemetery, in order to disorient and to confuse the soul with the aim of preventing its return to the house of the loved ones. Normally, in virtue of the quantum principle of ubiquity, the wave-function status of the soul should not be restrained to one location, it should be able to see the ploy or the strategy of casket bearers and overcome it. However, this strategy seems to work, according to the Vodouists. Likewise, the wearing of black clothes and red underwear will keep the phantoms away. The burning of incense or the spread of smoke from burnt orange peelings or other plants can keep spirits away. This looks like pure superstition or acts of ignorance to the noninitiate.

In the Zandoric singularity of the zobop flight, a variant consists in the soul leaving the body metamorphosed into a bat. The death of the Zandorist can ensue if the body is reoriented by placing the head at the place of the foot. The soul cannot re-enter the body because of that simple change. The bat will drop dead when the body ceases to live. Again, an entity in quantum-land should be able to overcome this simple change, but in reality it cannot do that and this results in dire consequences.

At death, a paradoxical situation exists also for the semedo, or shadow-matter clone of the individual, in the fact that it is confined to a cold underwater habitat. This sojourn can last one to three years and one day and must be interrupted by a special ritual of *wètè-mo-nan-dlo*<sup>2</sup> that liberates the soul and allows it to enter a sacred urn or pot that will be warmed on a fire and then kept in the houmfor. The request to be delivered



from the underwater abode is often made by the deceased in a dream to a close relative or person. In fact, the semedo does not leave the aquatic world to contact someone, but by its ubiquitous property it establishes communication in a telepathic manner. It seems that it can exert its potentialities in a controlled fashion, being subjected to some boundary constraints. Souls that are not redeemed by a boulé-zin ritual, out of the water, will remain there as phantoms, baka, or other obnoxious things that the bocor can use to create nkisi or wanga, zombi, and other sortileges.

The placement of fractal pieces of the initiate's soul in a jar or pot in the dessounin ritual at death denotes limitation and constraint imposed on the entity. After that, it is kept in a secure place at home or at the houmfor, away from sortilege or wizardry of malevolent people. This is also a guarantee that the entire soul will be redeemed at the appointed time. Following the extraction of the entire soul from underwater, the zin must be warmed up from time-to-time to increase the energy of the spirit. Through the actions of human survivors, the departed ones are elevated to the position of tutelary loa of the family and can afford to give protection to the members of that family. Once a year, a big feast is given in honor of all the deceased in the family, for those redeemed as well as the nonredeemed. It seems that on this occasion all the souls are allowed to come to the party and to enjoy the good food, the drink, and the dances. This reflects control and limitations by laws or principles.

In the context of the African-Haitian alternate reality, the loa or the spirits are always in need of a symbiotic alliance with the living to the point that such an alliance imposes a burden on the everyday life of the adept. Some people have rejected the faith because of too much service. Some have found it difficult to do so while remaining Catholics; their best recourse is to become Protestant. Why is that so? It seems that the psychological construct of the Catholic-Vodouist is too intertwined with the syncretism of the two religions to allow a total

rejection of Vodou. In the quantum world of their reality, the superposition of the vodouns to the saints has produced a new hybrid entity that persists in spite of denial or rejection.

The absolute monotheistic trinity in Protestantism is a powerful barrier to semedic interferences. It can raise a powerful energy field or psychionic barrier to the assault of the entities. In this context, one has to realize the powerful barrier is created by a new composite state between the believer and the Christian trinity. A weak faith in Christianity, such as the one shared in Christendom at large under the guise of a varnish, will not be sufficient for all eventualities or spiritual occurrences. However, it is significant enough to have eliminated the preponderance of the loa in North America. Likewise, a scientific mental construct has contributed to the eradication of the fairy faith and the manifestation of these axionic beings such as leprechauns, farfadets, or gnomes to a great extent, although from time to time, poltergeists emerge through the ambiguity barrier.

The scientific mental construct creates resonances that interfere with the vibratory energy that leads to the singularities. It constitutes boundary constraints to the world of the dark-matter beings. The scientifically minded can penetrate into the world of the WIMPs by following the technology of Project Rainbow in the Philadelphia Experiment, but this is fraught with dangers and annihilation. Subsequent experimentations in that field after 1943 might have been responsible for the crash of UFO-like machines and their occupants in 1947 and 1949 (Bryan 176, 187).

Vodou ontology and eschatology have revealed to us the desire of the shadow-matter entities to enter into symbiotic relation with the visible matter. This is a fatal attraction. However, it is a forbidden attraction. Like all forbidden fruit, it has a powerful driving potential, and is at the core of tragedies in human history and in the angelic world. The legends of shadow-matter affairs in ancient and modern civilizations have presented us with an array of creatures issued from the union of



the two types of physical existence. The legend of Agassou, according to Ki-Zerbo in *History of Africa* (275–276), has a fantastic origin in which the daughter of the King of Tado, named Abigbonou, gave birth to two sons following intercourse with an axionic male panther. One of them is named Agassou. Thus, Agassou's origin is similar to that of the Nephilim in Genesis, chapter 6. In the nomenclature (listing) of the loa, the panther itself is named Agassou by some adepts.

The physical currency of the panther suggests that in prehistoric time some shadow-matter beings have entered into composite state with animals such as dinosaurs, archeopteryx, snakes, sea monsters, horses, lions, tigers, apes, and different birds, giving actualization to centaurs, winged horses, winged lions or creatures with multiple heads, cerberus, or branches like octopus, or creatures like that in the vision of Daniel, Ezekiel, and the apocalypse of John. Exception must be accounted for in the case of the Seraphim with bizarre morphology that was created by God in that manner.

The prehistoric or antediluvian forbidden intercourses have produced creatures like Agassou that have crossed the singularity threshold and enter into a nonrotating black hole situation and are locked forever into another universe. Incursions into our ordinary reality can occur under some specific conditions such as a weakening of the force-field barrier maintained by other powerful dominions or principalities faithful to the will of the creator. Revelation in Hebrew and Christian scriptures shows that a permanent war is being waged between the forces of the adversary, the ancient serpent, and the forces of Yahweh. In the book of Daniel, an angel was dispatched to materialize an answer to the prophet's prayer, but he was intercepted by a powerful opposing foe called the prince of the kingdom of Persia. In that warfare he was finally seconded by archangel Michael who could contend the aggressor, giving the angel the opportunity to fulfill his duty (Daniel 10:12–13).



In the alternate reality of the Vodouist, copulation or sexual intercourse between loa and adept is a current event. However, we do not hear about their offspring living among the Haitians today. The three Egyptian mistresses are a familiar topic in Haitian lore. Those materialized creatures are supposed to give the best orgiastic encounter to their devotees. They are said to be beautiful, voluptuous, and artful in lovemaking, and they shower their men with wealth. Some of the Erzulies are very jealous and possessive. After their legal marriage to a man on the spiritual level, they do not allow legal civilian marriage with another woman, although they will allow the man to have concubines and one-night stands with other belles.

The all-powerful Immanence dimension does not approve of such alliance that can produce offspring. The wrath of the Elohim sent forth the great flood to destroy the civilization of the Nephilim on earth, as copulation between the sons of God with the beautiful daughters of men had created an array of powerful hybrid creatures that threatened the purity of the genetic makeup of *Homo sapiens*. Noah and his family and other animals not tainted by the mutations were shielded in the ark while the wrath of God cleaned the Earth with deluge and other forces. Some of the monsters might have survived and constituted the dragons of the legends, many of them arising from the sea or large body of water such as the Loch Ness monster in modern time, or the great dragon worshipped by the Babylonians in Daniel's time (Daniel 14:23).

Those creatures are often hideous, abominable, horrible, odious, and destructive. They are bent on mayhem like the Abaddon or Apollyon of the apocalypse (Revelations 9:11). Powerful energy fields or angels called dominions or principalities keep them at bay, restricting their actions in the abyss, underwater, or inside the lava flow at the center of the Earth. But those powerful foes are trying all the time to get out of their prisons to create havoc on earth. It is important to recall here that those entities are part of the rebellious crowd that

followed Lucifer in his revolution against the Most High, in the Biblical account. Any alliance with them will end in failure and eternal destruction. In Vodou theology, however, there is a current of thought that associates the vodouns with the defected battalions or legions of angels. Like the sons of God in antediluvian time, they are attracted to the human beings, male and female. In the alternate reality of the Haitians, we do not hear of offspring issued from the union of the loa and women, probably because of stringent boundary constraints imposed on such phenomenon. However, some of the baka, tête-san-corp, and other gnome-type creatures of the legends might be the result of such alliances.

Not all the denizens of the alternate reality are ugly or hideous. Les Trois-femmes d'Egypt (the three Egyptian mistresses) are said to be dazzlingly beautiful. Doctor Jacques Ravix's encounter with Erzulie Dantor depicted a beautiful blonde and a beautiful ebony girl, as Erzulie has a dual presentation (Ravix 159–160). The fairies of Ireland and Brittany are notoriously described as drop-dead gorgeous women. The apparition of the hybrid monsters such as the Loch Ness dragon will remain sporadic as their materialization through the cascade of GUT equations is hampered by the vigilance of the watchers or faithful dominions. Our modern technology cannot detect them as long as they don't cross into the material world of our space-time continuum. Even when they do cross the barriers of our universe they may appear harmless, because of the restraint imposed on them by the force field of the watchers. We do not know the specific conditions that allow their apparition, such as a decrease in vigilance on the part of the watchers or an increase in the power or energy of the Zandoric forces that temporarily break the restraining stronghold of the dominions.

As we have seen earlier, the ordinary vodouns, the benevolent ones, have less restrictions than the Apollyon-type entities. They are everyday guests in the hounfor, and their presence can



be felt by the adepts and visitors without much difficulty. This is the reason why we suggest that researchers in the field should attend Vodou services in a regular fashion to experience firsthand the force field of the vodouns so that they can stop theorizing about Vodou in the ivory tower of their Western mental construct and imagination. It may not be easy for them to attend a Zandoric service where the major singularities take place, as reported by Claude Planson, because that would require an initiation with the attendant protection given by the loa Maît-Tête or headmaster. If the researchers want to know more about the inner workings of the Zandoric world, they should become sorcerer apprentice like Carlos Castañeda, the author of *The Teaching of Don Juan: a Yaqui Way of Knowledge*.

The shadow monsters of Vodou alternate reality can be summoned to appear in designated places by an adept's invocation. This requires great sacrifices on the part of the adept, involving the holocaust of loved ones, or even putting one's life on the line. The rituals consist in the reduction of the good watchers protection or interference, so that the Abaddon-like entity may manifest itself. In this encounter, the life of the Zandorist is always at stake as he can be destroyed by electromagnetic forces, x-rays, and radioactivity produced in the process of the entity materialization. That also involves changes in his own status as a devotee, because to withstand the approach of the entity, he must go through Zandoric singularities himself. The outcome of these transformations cannot always be beneficial, as the spiritual component of the individual will be profoundly altered by composite state with the destroyer-like entity. That person could be the worst zobop or loup-garou to have in town, a paranoid schizophrenic zobop bent on destruction of people around him. It is very doubtful that this person can live a long life after this encounter and its attendant singular metamorphosis. He or she will probably soon join the ranks of other hybrid, obnoxious creatures of Magonia, Tule, and Ville-au-Camp (or Ville-Okan).



Alliance with the archfiends of the Bizango-Makaya egregor mentioned by H. C. Innocent in *Le Nouvelliste* (October 18, 1995) is not a total guarantee of success in one's enterprise. In Haitian history, Boukman, one of the leaders of the country's Independence War, was burned alive by the French in spite of the fact that the Zandoric vodoun was supposed to make him invulnerable to fire, bullets, swords, and poison (Pluchon 131). The incertitude principle has an analogy in those cases as the devotees cannot be 100 percent sure of the arrival of the spirit, at the appropriate time, for a composite state. Makandal also died at the stake, burned alive by the Whites, although the Zandoric entity for a brief moment mounted his body and allowed him to break his chains, but he was recaptured and burned to ashes. The presence of the Zandor loa had been too fleeting (Pluchon 172). However, Makandal has become a Zandoric vodoun himself and according to Deita, it was Makandal who entered into composite state with Jean Baptiste Vixamar Legrand during the celebrated ceremony of Bois-Caiman in August 1791 to push the latter into accepting self-holocaust for the cause of the slaves. His blood was distributed like that of the sacrificed hog (Deita 320). Jean-Jacques Dessalines, the first Haitian emperor after the Independence War in 1804 (against the armies of Napoleon Bonaparte who was also a self-proclaimed emperor—being a commoner by birth—in that same year, 1804) later died of a violent death and became a Zandoric loa of the Ogou type. The vodouns of the egregor were not always present to protect Dessalines against the machinations of his enemies, although potentially a fractal element of those entities is supposed to be with him at all times. It seems that the fraction was unable to generate the high-energy vibratory state that would make him invulnerable.

Close encounters with the denizens of alternate realities in full materialization is not always of a benign nature. Adverse effects and sometimes fatality occur. Even entities of the eternal dimension of Yahweh that is completely different of all space-

time alternate realities, including the dark matter and the shadow matter considered in this work, must take precautions in approaching human environment in materialized forms to avoid a deleterious effect. The grandiose apparition of Sinai, the only one of his kind in human history, took place at a certain distance from the crowd. God has set limits around the mountain, and the Israelites were not supposed to cross those boundaries. The prophet Moses was the only person allowed to climb the mountain and to talk face to face with the Almighty. He had to undergo some singularities in order to stay in the presence of the Lord for such a long time—forty days and forty nights. He was probably in a trance-like state and he could have been in more than one dimension. When he returned to the crowd below, there was a radiant glow around him and he was obliged to cover his face to approach the common mortals. That radiation could harm physical bodies. Moses's mysterious death on Mount Nebo in the land of Moab and his burial by the Lord himself in a ravine opposite Beth-peor resemble a singularity where he is translated into another universe.

Other people or prophets have been translated to another universe in Biblical accounts such as Enoch and Elijah. In the New Testament account, Moses and Elijah were to reappear briefly on Earth during Jesus Christ's transfiguration in the presence of Peter, James, and John on a high mountain—the exact location is not given in the text. Jesus's face became as dazzling as the sun, his clothes as radiant as light (Matthew 17:1–7). The phenomenon ended with the appearance of a cloud that covered them. Here we can see an analogy with the phenomena of the Philadelphia Experiment. Peter, James, and John were also engulfed in the experiment although they did not fully realize it. Peter's intervention that seems awkward at first might be the result of their translation into the singularity of the transfiguration. Peter thought he could build tents for them. He was having a psychedelic trance when he said, "Lord, how good that we are here!" (John 17:4).



The seed of evolution is embedded in the meaning of the words *houngan* and *mambo*, that signifies "master of the loa." This tells us that the mental construct of the initiate can control the vodouns or the forces. The loa should be very grateful to find humans willing to accommodate them, to let them partake of their joys and sorrows, share their food, drink, music, dances, and honors. Apparently, there is nothing wrong inviting the souls of departed ancestors, parents, offspring, friends, and relatives to share a moment in one's community of faith, particularly if adorcism brings that psychedelic, rapturous experience described by Maya Deren, Claude Planson, and Jacques Ravix. In fact, the Catholic church has many masses for the benefit of the departed saints in All Saints Day and the *partron* saint days. They erect beautiful shrines that carry the name of apostles and other teachers of the faith. Furthermore, for a religion that does not place the afterlife existence in heaven, but in a shadowy parallel abode, the extension of the spirit world into the material world of the living beings is very important, because this is where the real fun is. The interaction between vodouns and adepts is supposed to be a two-way street. If the coming of the loa is an end in itself, only for the benefit of the entities, then it is not recommendable or desirable. If the loa leaves the Creator out of the worship service, although they have acknowledged the existence and supremacy of the Almighty, then we are dealing with a self-centered creature. The adept who believes in God should impose his mental construct on the vodouns and remind them that all glory and praise should go to the Supreme Being, because he is the beginning and the end of all things.

The Vodouist in Haiti will be in a better position to do so when the country is out of the feudal, archaic system in which it is buried, to enter the age of economic development. The forces of modernization are the ones that are capable of transforming the Vodou mentality, and purifying the tradition from superstition, charlatanism, and bondage. When freed of



poverty, famine, and endemic diseases, the Vodouist will be able to impose the worship of the supreme God to the spirits. If they were created to assist human beings in their everyday affairs, as the vodouns claim, then they should begin by calling the attention of the adepts on the supremacy of the Elohim. The entities must stop behaving like sinecurists and take their duties seriously by leading men to God himself.

## Notes

1 In the case of a houngan or mambo, the loa removed from the deceased will designate another initiate for a covenant that will confer the grade of houngan or mambo.

2 *Wètè-mo-nan-dlo* means removal of the dead spirit from the waters.

by the facts of history, and they were often clear in words and imagery. However, there is one prediction in the New Testament that never takes place at the appointed time. This is the prediction of the imminent return of Christ at the time of the destruction of the temple by the armies of the Roman general Titus in A.D. 70. It did not come to actualization because there was a condition attached to it. That condition was a national recognition of Jesus of Nazareth as a prophet who came in the name of the Lord (Matthew 23:39):

I tell you, you will not see me from this time on until you declare, "Blessed is he who comes in the name of the Lord."

We have to recognize that the second coming as predicted has the characteristics of a naked singularity. It would have been the eruption of another universe into our universe, in full force. However, all the other events announced in the predictions came to pass because they were parts of our three-dimensional universe, such as the Jewish wars, the siege, the destruction of the temple in A.D. 70 (or C.E.) and the cities and the scattering of the people in A.D. 135 (or C.E.).

Some of the Vodouists are in fact endowed with the gift of clairvoyance not related to the state of channeling. We are talking about the natural gift similar to that of Nostradamus, the sixteenth-century seer who, on seeing a poor young monk named Felix Peretti in the 1530s, fell immediately to his knees. When asked for the reason of this gesture, Nostradamus replied that he knelt before His Holiness, the Pope. In fact, in the fullness of time, Felix became a cardinal, and in 1585 was elected Pope Sixtus V (Ridge 8). However, that secular prophet who was a physician became enmeshed in magic and used also crystal balls and other paraphernalia. He was also well versed in the predictions of John's apocalypse, which became the backbone for his own predictions published in 1555 under the title *Prophecies*. Like Nostradamus, some Haitian seers can foresee the future by peering into a bowl of water. However, all

prophecies should be taken with a grain of salt because of boundary constraints and conditions added to their actualization. In our time, the year 2000 has become a litmus test for all predictions concerning the end of time, the end of the world or the Aquarius Age of renewal, the Second Coming of Christ, the Millennial Kingdom, or the Messianic Age. That year will be a test for Christians and non-Christian prophets, Biblical and secular seers as well, such as Nostradamus and Edgar Cayce.

The trance state of possession or the Zandoric singularities can produce healing power. That healing power can induce “miraculous” cure in the body of the mounted devotee or in the body of other persons. The high-energy vibratory state can lead to transmutation by causing transformation at the level of the alternation diagram of being and non-being and can delete a tumoral mass, repair a defective organ, eradicate a foreign invader such as virus or bacteria. However, this power is not successful all the time because of the conservation laws or the Cinderella principle. At times, more than simple channeling is necessary, such as the production of the Zandoric oddities. The psychic power of faith plays a major role. It can help modulate the forces that can transform reality and violate the command of the conservation laws.

The record of failures is very high in the back country where people don't have access to modern medical care. Devotees are dying in droves with infections, typhoid, malaria, tuberculosis, hepatitis, syphilis, tetanus, pain, metabolic disease such as diabetes, malnutrition, accidents, poisoning, and particularly from the wrong diagnosis of wanga, nkisi, or demon possession. The diagnosis of wanga can cause the real disease to go unnoticed, undiagnosed, and untreated. This often ends up in death. The survival of these people is due in fact to a strong immune system that helps them ward off bacterial and nonbacterial assaults. Also, we have to recognize that some of the hougans and *doctor-feuille* have a solid knowledge of the properties of plants and their medicinal virtues. Also, there is



always the problem of charlatanism when we are dealing with practitioners of the magical arts. Some of them use prestidigitation or other strategies to deceive the gullible or the unwary. Some are ventriloquists who pretend to speak to a loa or a semedic entity. They are not moved by the desire to help the suffering but act only for monetary gain.

Although in the hounfor, the coming of a loa can be said to occur with a scientific regularity like in a laboratory, we have to be aware of the whimsical character of most of the vodouns. They have their own agenda, desires, and will. They have to overcome boundary constraints in order to manifest themselves in our ordinary reality. Sometimes the houngan or mambo resorts to faking the presence of the loa in order to protect his or her reputation. In this case however, a researcher may not record the magnetism or other energy-field disturbances induced by the presence of shadow-matter entities.

It is unfortunate that researchers like Wade Davis, author of *The Serpent and the Rainbow*, did not have a chance to be initiated in order to discover the true nature of the alternate reality. Of course, as a specialist in exobotany, he was interested in plants' nomenclature and chemical derivatives, and in this regard, he was allowed to do a great job. However, besides that, he leaves us with the impression that everything else is a big play, carnival, or political underground society. In Haiti, his good mentors and friends who introduced him to different secret societies were well aware of limitations imposed on their goodwill. However, not all researchers will be willing to take on initiation, because of some tenets of their religion or denomination in Christianity, Judaism, and Islam. Because of their personal covenant with Yahweh, the Israelites were forbidden to take any initiation in alternate reality of the surrounding nations. In the book of Leviticus, it is said,

Do not go to the mediums or consult fortune tellers, for you will be defiled by them. I, the Lord, am your God. Should anyone turn to mediums and fortune tellers and

follow their wanton ways, I will turn against such a one and cut him off from his people (Leviticus 20:6).

In Deuteronomy 13:3–4 it says,

. . . even though the sign or wonder he has foretold you comes to pass, pay no attention to the words of that prophet or that dreamer.

As the poteau-mitan or central pole is concerned, the Israelites were told,

You shall not plant a sacred pole of any kind of wood beside the altar of the Lord, your God, which you will build; nor shall you erect a sacred pillar, such as the Lord, your God, detests (Deuteronomy 16:21–22).

See also Deuteronomy 18:10–12:

Let there not be found among you anyone who immolates his son or daughter in the fire, nor a fortune teller, soothsayer, charmer, diviner, or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead. Anyone who does such things is an abomination to the Lord . . .

Thus, we understand the hesitations that some researchers and theorists will have in reference to initiation. However, the deep involvement of initiation is not necessary to observe, witness, and record paranormal happenings in the midst of the adepts during their ceremonies at the places of services. This inquiry is very important for those who believe, in this fin de siècle, that evolution of the twenty-first-century men and women will take place in the realm of higher consciousness (Lesser 68). As an introduction to that end, familiarity with manifestations of alternate realities can be attained in the houmfor and in the land of the vodouns.

Attainment of higher consciousness in our “vision-logic information society” (Wilber 1996, 325) seems to be the next step in our development if we want to compete successfully with modern technology. There should be means to exploit the other 90 percent of our brain, to shift the equation in the

permanent alternation toward wave function and thus achieve ubiquity, omniscience, and teletransportation. We should be able to remain in good health by eradication of pathogens, metabolic derangements, organ dysfunction, and cancerous development through the high-energy vibratory state of a self-induced trance. Our psychic force should be able to mold reality at will. We could become immortal by restructuring our carnal body through the transforming power of our spiritual clone. For those who want to maintain their covenant with Yahweh, such a higher state of existence should be reached without alliance with dangerous entities or other shadow-matter denizens. However, no one would like to go the way of Project Rainbow and enter into oblivion, spontaneous combustion, or imprisonment into another universe through Einstein-Rosen bridges. There is always the possibility of abduction by creatures of the shadowy reality that are not bent on helping human beings, but on helping themselves, having their own agenda, their own dreams and desires.

Psychotronics in the twenty-first century will probably aim at discovering ways to induce high-energy vibratory states without deleterious effects. The formula can be as simple as concentration, meditation, relaxation, or self-induced hypnosis. Because this is another face of science fiction, we can imagine the creation of a translation chamber where the subject enters to mediate or will his metamorphosis into the alternate reality. That means he will remain in control of the dematerialization and rematerialization process. The problem with Project Rainbow was the fact that the scientists stumbled into something they were not looking for. The result was an accident, but that accident revealed something weirder than they could imagine or suppose. It revealed that the impossible is possible. The Disneyworld of quantumland has merged with the Zandoric wonderland, but the twenty-first-century explorer wants to enjoy the psychedelic world of those lands without the harmful side effects of one or the bondage of the other. That is going to



require a lot of research in the coming century, through collaboration between the superdeveloped countries and third-world knowledge, the African-Haitian connection. There will be a lot of trial and error, accidents, and mishaps before the new technology can offer easy operation like that of a fax machine.

We have to realize that people cannot remain in the Zandoric trance forever. An individual can enter that state quite often, many times during a day, or every day of the week for a few hours or a whole week at a time, but not permanently every day of his life. He must come down to ordinary reality to lead a normal human life and partake of the economy of this world. The experience of the Upanishadic seers has demonstrated that in order to attain liberation (moksha) from the bondage of ordinary reality and the constraints of the wheel of life, they have to leave the tumult of city life to enter the stage of forest dweller and that of the ascetic or sanyasa. Everyone in a country and the government cannot enter the ascetic life; all activities of ordinary reality would cease and death would ensue. It is likewise for the Zandoric state. Furthermore, we have to realize that the science-fiction aspect of our spiritual adventure, the enlightenment and the attainment of the higher state of consciousness by Zandoric formula, may not be achievable in the near future, nor in the twenty-first or twenty-second century because of the inherent dangers. People are simply afraid of going through wormholes and the bridges of no return. Thus, the only option available presently to attain Zandoric enlightenment is initiation in the Zobop or Bizango sects with their attendant servitude. The covenant and the rituals are loaded with dangers according to Claude Planson who described their gathering as heavy, fear-laden, spartan, cruel, cryptic, hateful, and completely different from the good-neighbor style of affairs seen with the jovial gathering of Ibo or Nago worship.

In considering the boundary constraints of Vodou reality, we have to ask questions about the dynamics of progress in that society at large. Is there a blueprint for progress as far as the

welfare of the peasants is concerned? Did Vodou theology help the mass in social reform and development? No one could doubt the importance of the role played by Vodou faith in the Haiti Independence War at the beginning of the nineteenth century. Vodou was the crucible where the hopes of the freedom fighters and their followers, the slaves, were transformed into victory. Christianity, as taught by the Catholic clergy in Saint Domingue, Haiti, mandated resignation and inoculated messianic dreams. The Christian world should recognize that their conquest in the secular realm came after an about-face in which the kingdom of heaven has become the kingdom or empire of the church. Christians pretend to foster the cause of Christ while warring to establish their own hegemony on the planet. In building their dominion over the nations of the world, Western powers had to abandon the eschatological vision of the early church. The humble flock of the first century has become the kingdom that shall inherit the planet. It was catapulted to the helm of this world's affairs and, by the nineteenth and twentieth centuries, its theologians declared God dead. It is truly ironic that in the twentieth century, a return to God will be spearheaded by secular scientists, many of those physicists who have created quantum physics, who suddenly realized that the reality they were working on was an illusion, and that another absolute reality must exist. Many think they can find that immanent reality in mysticism.

Vodou, like Christianity, Hinduism, or Buddhism will evolve in time, or must evolve in order to help the Haitian peasantry come out of the doldrums, the misery, the poverty that has plagued them for a long time. The Catholic church in Haiti, with the help of the government, has tried to eradicate the Vodou tradition in the country by using forced conversion and destruction of houmfor and paraphernalia (Green 1993). In proceeding in that manner, the establishment has created a situation similar to that of the Jews in Europe when they were forced to convert to Christianity. They remained clandestine



Judaics (Johnson 1987). In Haiti, the syncretism of Vodou-Christianity was reinforced. In moments of crisis, suffering, persecution, or dire needs of health, food, and shelter, the Vodouist has found solace in the community of devotees. The kibbutz-type of Lacou has been more beneficial to the Haitians than the vodouns themselves. There is a tradition of brotherhood, love, care, respect, and support that explains the extraordinary hospitality of the Haitians. Strangers or foreigners among them are astonished by their good predisposition and conviviality.

Haiti will not get rid of the Vodou tradition because it is part of their civilization, a heritage they have received from the motherland Africa or Nan-Guinen (Chesi 1980). No one in their right mind would think of eradicating Hinduism or Buddhism from Asia. It is acceptable to think in terms of evolution or elimination of superstitions, charlatanism, spiritual and social bondage. The Vodouist finds great comfort in the midst of devotees and the support of their loa. The support offered by the loa is of a sympathetic nature, in the sense that they are sharing the pathos of the adepts. They cannot really change the condition of the country or the status of the people. During the Independence War, they seconded the orientation, the hope, the desire, the dreams of the slaves and their leaders. If the slaves wanted to remain in bondage, the loa would have remained in bondage with them. If the slaves were vying for freedom and independence, the loa would have settled for that as well. In other words, the reality of the vodouns greatly depends on the mental construct or the spiritual choices of the adepts. The loa depends on the living for their existence and subsistence more than the living depend on them. That is the reason why they are so demanding in services and rituals. They coerce their devotees by using fear, because they really can harm them if they are allowed to do so. They need the help of the living in order to harm the living because of the boundary constraints.



The seed of evolution is embedded in the meaning of the words *houngan* and *mambo*, that signifies "master of the loa." This tells us that the mental construct of the initiate can control the vodouns or the forces. The loa should be very grateful to find humans willing to accommodate them, to let them partake of their joys and sorrows, share their food, drink, music, dances, and honors. Apparently, there is nothing wrong inviting the souls of departed ancestors, parents, offspring, friends, and relatives to share a moment in one's community of faith, particularly if adorcism brings that psychedelic, rapturous experience described by Maya Deren, Claude Planson, and Jacques Ravix. In fact, the Catholic church has many masses for the benefit of the departed saints in All Saints Day and the *partron* saint days. They erect beautiful shrines that carry the name of apostles and other teachers of the faith. Furthermore, for a religion that does not place the afterlife existence in heaven, but in a shadowy parallel abode, the extension of the spirit world into the material world of the living beings is very important, because this is where the real fun is. The interaction between vodouns and adepts is supposed to be a two-way street. If the coming of the loa is an end in itself, only for the benefit of the entities, then it is not recommendable or desirable. If the loa leaves the Creator out of the worship service, although they have acknowledged the existence and supremacy of the Almighty, then we are dealing with a self-centered creature. The adept who believes in God should impose his mental construct on the vodouns and remind them that all glory and praise should go to the Supreme Being, because he is the beginning and the end of all things.

The Vodouist in Haiti will be in a better position to do so when the country is out of the feudal, archaic system in which it is buried, to enter the age of economic development. The forces of modernization are the ones that are capable of transforming the Vodou mentality, and purifying the tradition from superstition, charlatanism, and bondage. When freed of

poverty, famine, and endemic diseases, the Vodouist will be able to impose the worship of the supreme God to the spirits. If they were created to assist human beings in their everyday affairs, as the vodouns claim, then they should begin by calling the attention of the adepts on the supremacy of the Elohim. The entities must stop behaving like sinecurists and take their duties seriously by leading men to God himself.

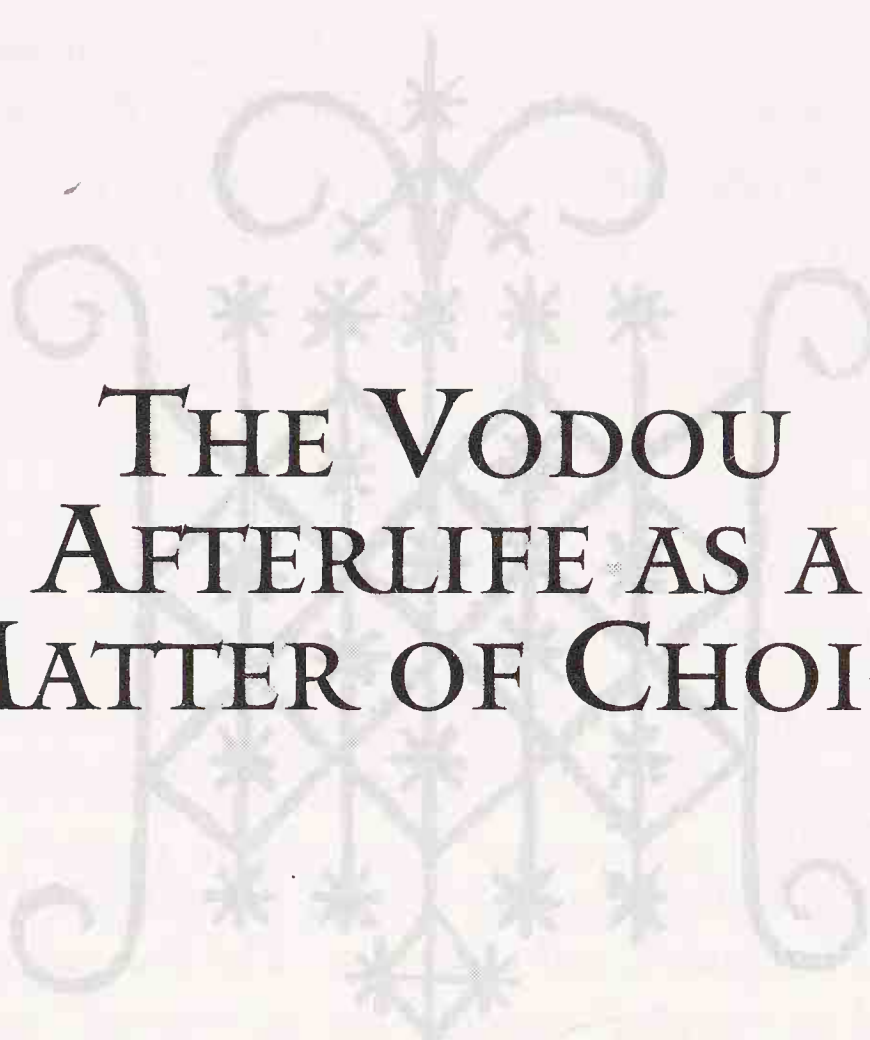
## **Notes**

1 In the case of a houngan or mambo, the loa removed from the deceased will designate another initiate for a covenant that will confer the grade of houngan or mambo.

2 *Wètè-mo-nan-dlo* means removal of the dead spirit from the waters.







## THE VODOU AFTERLIFE AS A MATTER OF CHOICE

**I**n the African-Haitian religious system, like in any other religion of the world, the postmortem status of an individual is a matter of choice within the boundary imparted to our space-time dimension. The afterlife realm is also a many splendored thing. Within the limits established by the superdeterminism of the Immanent dimension, the postmortem reality of every believer is greatly determined by individual choice. The postmortem realm, as another presentation of space-time continuum, exists also as a superposition of possibilities, probabilities, and potentialities. Like the Hugh Everett parallel universes, it has many branches. The branch or model in which an individual soul indwells after death is greatly determined by the believer or adept's choice.

Quantum physics has taught us that the objectivity of our world can be determined by our subjectivity, and nowhere else

beside the afterlife dimension is that principle more dominant. The postmortem realm is more on the side of the wave function than our material, empirical reality, and is more readily molded by the mental construct of the adept. The subjectivity of the believer determines the appearance or the makeup of his postmortem abode. There exist many models of postmortem habitats as exemplified by the paradises and hells of the monotheistic religions. Judaism, in its Talmudic interpretation, has opted for a Gehenna, a purgatory place of purification where the souls enter in preparation for acceptance in Gan Eden, an elysium where the blameless enjoy the splendor of the Shekhinah or divine presence (Epstein 134). This is their choice within the superposition of possibilities or potentialities. Their faith actualizes the physicality of their postmortem choice of abode.

The Catholic branch of Christianity has actualized an “eternal” hell, a purgatory, and a paradise. The Protestant branch has created an “eternal” paradise and an “eternal” hell. Islam likewise has brought into existence a paradise and its hellish counterpart. However, the outlays of those parallel postmortem realms are very complex and confusing at times. In the Old Testament, the Sheol (or Hades) was at first a shadowy place where everybody goes at death, a depressing place without interesting activity. Later on it evolved into two compartments: Abraham’s bosom or paradise; and Gehenna, a place of torture or hell. In ancient Greece, in Homer’s time, Hades was a subterranean abode for a conscious but dream-like existence. It was such a boring place that the Greeks imagined that a life of beggar in the land of the living was better than the life of a king in that netherworld. Later on, their subjectivity created another realm or parallel branch for the great ones, the heroes who are transported to Elysium or Isles of the Best (MacGregor 194). This branching of the alternate reality was located at the ends of the earth beyond the river Oceanus that encircled the earth. The location of Elysium was changed later to the subterranean

world. Besides that exception for the heroes, the lot of common men and women was that of the shadowy existence where there is no judgment, punishment, or reward.

The power of subjectivity to mold the objective reality is enunciated as a law of the spiritual world by the founder of Christianity. Jesus of Nazareth repeatedly emphasized the creative power of faith:

Let it be done to you according to your faith  
(Matthew 9:29).

As you have believed, so let it be done for you  
(Matthew 8:13).

Your faith has made you well (Matthew 9:22).

Hesitation, doubt that comes from a logical, three-dimensional reasoning, weakens the power of faith's quantum process. Walking on the water to meet the Master, Peter was stricken by fear when he saw the fury of the winds and he began to sink.

O you of little faith, why did you doubt?  
(Matthew 14:31).

On commenting on the withered fig tree, the Master stated:

If you have faith . . . you say to this mountain: "Be removed and be cast into the sea," it will be done. And all things whatever you ask in prayer, believing, you will receive (Matthew 21:21).

This is the law or principle on which rests the power of subjectivity or mental construct to mold reality in the material world as well as in the shadow world. The wave-function nature of the spiritual world and its superposition of potentialities or probabilities corresponds to the metaphors of the New Testament.

In my Father's house, there are many mansions  
(John 14:2).

It is a fact of life or existence that every species in biology; every race in the human species; every nation, clan or tribe,



institution, religion, philosophy, or ideology will branch out into multiple parallel variants that are like parallel universes. In the postmortem vision of the religions of the world, the after-life abode exists as parallel universes. They exist within the boundary established by the Immanent dimension. The problem is that in all likelihood, those believers will be stuck with the reality they have created, unless the fiat of the Supreme Being transforms their realities into something of His own choice or liking. Furthermore, all of those postmortem abodes are expressions of space-time and are subjected to decay, either linear or dynamical. All will end in uniformity of nonindividuality after a variable amount of time if they don't cross an ambiguity barrier that translates them into the Eternal dimension, which is the abode of Yahweh or the Elohim.

The believer that lives by the Genesis principle of dust entropy will return into the existence of elementary particles or molecules to eventually reenter into combination with other entities of the animal or the plant kingdom. He will be entrapped in that reality. However, that reality is a dynamical one that opens up on a situation similar to the wheel of life. His shadow-matter component will rejoin the universal pool of WIMPs or axions that form 86 percent of the mass of the cosmos, and will re-enter into combination as soul. There will be no recollection of former life in that parallel universe. Such was the belief of men like Abraham and Jacob, and their dealing with God revolved around blessings in the present life, and multiple offspring to perpetuate self. This is so if we restrain our imagination to the data given by scriptures in Genesis, as any other sources from the mystic societies remain suspect. Thus for Abraham and Jacob, a post-mortem abode did not exist. They only believed in a post-mortem state which was that of dust. Was that an evolution over the belief of the Neanderthals who buried their dead with food offerings, awls, and scrapers? Is it progress over the visions of men who lived thirty or twenty thousand years ago who left us the beautiful painting at Lascaux, and buried their dead also with

food, tools, weapons, and ornaments? This is not progress *per se*, this is a choice. That choice can be overridden only by the Immanent dimension.

The Neolithic men who lived between 7000 to 3000 B.C.E. had more elaborate burial ceremonies. In the Sahara, which was not desertic then, they created civilizations that would eventually provide the cultures of Egypt and of the Bantu. They left us in different areas of the world dolmen, menhirs, and cromlechs. In England, Stonehenge remains a tourist attraction. We do not know the exact meaning or function of these stones, although it is assumed that they were placed there to prevent ghosts from returning to haunt the living, or to prevent animal scavengers from digging the graves to eat the corpses. Thus, the men of prehistory, like the men of ancient Egypt, believed in the survival of a soul or of many souls (three or four in a composite individual). Notions evolved progressively in the pages of the Old Testament and in that of the New Testament. From prehistory to modern times, many people have lived in the fear of ghosts. For some theologians, that fear is nothing but an antiquated superstition because they never had the chance to get a close encounter with a denizen of the alternate realities. They are lingering comfortably in their ivory tower, and they label those space-time manifestations as animism or dynamism. At any rate, the prehistoric men and the twentieth-century men who have had an interaction with shadow-matter reality have a sophisticated way of dealing with the axionic entities.

The Aborigines of southeast Australia, the Dieri, place the spirits of the dead in the River of the Sky, which is our Milky Way. This is a safe abode, far away, as far as the living are concerned because the souls can sometimes leave it to visit people on earth, within limits allowed by the constraints (MacGregor 57). In the evolution of the Greek afterlife, with the mystery religions of Eleusis, Dionysus, or Orphism, new features emerged with notions of guilt and punishment, merit and



reward. Thus, they come to recognize the importance of good morality as a condition of attaining a blessed state. The teachings of the Orphics and that of Pythagoras, who was schooled by the Egyptians, influenced Plato, who in the *Phaedo* taught the transmigration of souls. The ordinary human beings that are neither remarkable by their virtue or their vice will be confined after death in a subaquatic abode, under a lake or the river Acheron, until they reach a state of purification, and then they will be recycled as living beings. There exists also, in these doctrines, the idea of being “born of water and of the spirit” transmitted to us in the New Testament.

Fear of the dead was also prevalent in the Greek imagination. In their mental construct, dead souls were neither benevolent or malevolent. But they could disturb and irritate living human beings, on the account that they did not have anything better to do. In their shadowy existence, they did not have determination or motivation to either help or develop ingenious plots to harm the living. However, exception was made in case of wrongful death, when the deceased sought revenge upon the perpetrator. In that sense, the ancient Greeks shared the same fear that we have seen in Neolithic men, the aborigines of our time, the African-Haitians, and in modern Christianity, Judaism, and Islam. The same fear is present in Hinduism and its variants. In the Christian world, the covering of the casket with a white cloth on entering the church, the sprinkling of blessed water, the burning of incense, and prayers such as *requiem in pace* recited on the occasion are rituals to keep the spirit of the dead away from the living. Modern men still believe that the deceased has a nostalgia for places with which it was familiar and has a propensity to haunt these places. In contemporary time, civilized Westerners have become very sporty with ghosts and have created a festival of the dead or Halloween, which is an occasion for great fun with costumes and mischief.

Besides the shadowy reality of Hades or Sheol, the human mind has also created some very interesting places where the



deceased can really have a good time. We can label them *paradises*. In Plato's time the common people, or the noninitiates, had conceived of a paradise of erotic fantasy. The philosopher in the Republic mentions it as a vulgar and simplistic concept of a blissful afterlife in which the departed ones lie on couches crowned with garlands and drinking alcoholic nectar or elixir. He discarded that as a ridiculous representation of immortality in drunkenness (MacGregor 78).

From the Far East came superbly erected abodes of the deceased where he can indulge in erotic bliss. The Vedas reveal that the drinking of *soma*, a drug with psychedelic properties, contributes to the attainment of perpetual erotic ecstasy (Baudouin 113). Also of Vedic origin is the ritual coitus (*maithuna*) as part of temple worship. This was a foretaste of the erotic bliss to come in the alternate reality of the dead. The Bible mentions temple prostitution, common in the pagan temples all over the Mediterranean region, including Palestine. It is important to recall here that before the arrival of the Israelites in the promised land, it was the country of the Phoenicians and the Philistines. Those early inhabitants of Palestine (Israel today) worshipped Astarte, Isis, and others like Aphrodite or Venus, who provided to men in their temples seductive gorgeous women as ritual prostitutes.

Evolution from the Vedic, utilitarian, sensual-physical currency in postmortem alternate reality will bring forth Buddhism, Jainism, and their variants. The aim of the latter two is to escape space-time altogether in afterlife existence. Buddhism is attainment of Nirvana or release from the wheel of life, hence freedom from all desires; but the Buddhist is still part of Brahman-Atman, the Universal Soul, the space-time soul. In Jainism, the liberation is total escape from space-time into a realm of bliss, the *isatpragbhara*, that is located somehow at the "top" of the universe (MacGregor 89). That reality reminds us of the Eternal dimension, the Immanent dimension of Yahweh that has no beginning and no end. Entering into that realm

would be the end of all desires, transformations, and sufferings. However, this is the toughest road to salvation ever created by the human mind and those who follow it are stuck forever with an impossible task, as their failures keep sending them back into the wheel of life in space-time continuum.

The paradises of Christian mental constructs do not have the variegated physical currency seen in pagan subjectivity. And of course, there is no erotic bliss. No wonder many people in past centuries were like Lloyd George, the British statesman, more terrified of heaven than of hell, because they were presented with an outlook of singing eternal hallelujahs in heaven. For the British prime minister, who was supposed to be phlegmatic, the perspective of attending an everlasting church service in a temple with every pearly gate closed and guarded by flaming seraphim to prevent loitering on the outside was a dreaded situation. The outlook would be more interesting if one were introduced into an African-American church service where soul music with clapping of the hands, vigorous “amens,” and body rhythms can keep your spirit on the go. This would be the kind of paradise a good soul-brother like King David would enjoy. Scriptures in fact tell us that the good king on recovering the Ark of the Lord, “girt with a linen apron, came dancing before the Lord with abandon” (II Samuel 6:14). His Victorian-type wife, raised with aristocratic manner, Michal, was outraged by David’s behavior:

How the king of Israel has honored himself today, exposing himself to the view of the slave girls of his followers, as a commoner might do! (II Samuel 6:20).

David replied,

not only will I make merry before the Lord, but I will demean myself even more. I will be lowly in your esteem, but in the esteem of the slave girls you spoke of, I will be honored (II Samuel 6:22).

It seems that God himself can enjoy not only baroque and classical music but also a good vibe from rock-n-roll.

The religion issued from the Book of Mormon offers a very interesting paradise to his adepts. They are not deprived of sexual activity or erotic bliss. The men have their harems like David and Solomon. They are able to enjoy the polygamic bliss that Western governments have robbed them of. However, women that come from a polyandric culture will be coerced to have only one man for all eternity.

In the seventeenth century and in the Age of Reason, the spiritually minded Westerners could not accept the incoherent images of postmortem reality presented by official Christendom. Individuals like Emmanuel Swedenborg, a Swedish mathematician, scientist, and metaphysician (1688–1772), came up with a better abstraction of afterlife in his book *Heaven and Hell*, published in 1758. For him, the Christian postmortem alternate reality is a fuller life than the current one, but not essentially different. There would be no cessation of activity, no boredom in hallelujah chorus but engagement in energetic activity inspired by the love of God who has endowed us with power of creativity (MacGregor 181). The Apostle Paul seems to have had a glimpse of this other-dimension when he said that he was snatched up to the third heaven, to Paradise where he heard “words which cannot be uttered, words which no man may speak” (II Corinthians 12:1-4).

As we have seen in chapter 3, the Vodou afterlife reality offers at least three variants. The quantum process of the Dahomeyan mental construct has actualized a postmortem abode in the close proximity to our ordinary reality in the dark-matter parallel universe. It has convergence zones in the air above the earth or below the earth in subterranean or sub-aquatic habitats. After crossing many rivers, named Azilé, Gudu, and Selu, the semedo or Gros-Bon-Ange arrived at a valley of pyramids where reign a towiyo, founder of clan and a cohort of greater vodouns and lesser vodouns. The newcomers and the nondeified semedo occupy the last steps of the pyramids.



The subjectivity of the Bakongo has actualized a similar parallel netherworld. The moyo (Gros-Bon-Ange) after its wandering enters a subaquatic world named Ku masa. This underwater habitat is a replica of the world of the living with cities, villages, farms, houses, roads, and diverse types of social stations or wealth.

In another variant of the Dahomeyan postmortem abode, as described by Dorsainvil, the semedo has to appear before a judgment seat, and the outcome depends on Karmic principle. Like in the Egyptian construct, after a long journey, the soul would reach the blissful kingdom of Osiris. Before introduction to it, the heart of the deceased is weighed against an ostrich feather in the Hall of Maat. The lighthearted semedo will be admitted in Osiris paradise, and the heavyhearted ones will be devoured by a fierce monster or punished by a fiery furnace (MacGregor 60). The punishment, unlike the Christian hell, is of limited duration. In the Dahomeyan variant, the blameless souls go to the Kûtûmê, or abode of the dead, where they share the blissful life of Mawu the Creator. The wicked souls are sent back to Earth in a lowly station such as the body of an animal, in a manner that reminds us of the samsaric wheel of life of Hinduism. Through metempsychosis, the semedo has the opportunity to reach perfection and to enter moksha or nirvana. It is important to realize that the Kûtûmê is not the Other dimension of Yahweh in spite of the fact that Mawu is conceived as the creator. Mawu is not the Immanent principle. He is creator in the parallel shadow-matter universe in the manner of Ra, the Egyptian demiurge, the primordial god being the androgynous Nana Buluku.

The African and Haitian visions of afterlife are not similar with the postmortem abode of the major monotheistic religions. They are compartments of the parallel alternate reality to which the Vodouist is already familiar. They are right there in the same space-time of their everyday life. However, it is a world dominated by the nostalgia of the sensible, visible world, and as such is seeking currency or physicality in the world of the living.

The semedo, like the Egyptian ba, retains hunger for food, drink, sex, music, dances, and many other physical needs and desires. The people of the valley of the Nile believed that the ba returns from time to time to haunt the body in search of sensible satisfaction. Hence, the practice of providing food, drink, and other comforts in the tomb. Passageways were also constructed to allow free ingress or egress of the souls in the tomb.

At death the selido (second soul), like the Egyptian ka, soars directly to Mawu or Nana Buluku. In Vodou worldview, the selido does not return to visit the world of the living. However, in the Egyptian counterpart ka, there was tendency to revisit the tomb by entering into a composite state with a replica of the person placed in the tomb. In that superposition state, it can contemplate and enjoy bas reliefs depicting glorious moments in the life of the deceased. Egyptians adamantly believed that the preservation of the body was essential for a blissful afterlife. Thus, they proceeded to invent complex methods of mummification. In Vodouism, the same result is obtained through conservation of pieces of nails and hair from the initiate in a jar called *zin*. To those material pieces of the individual a parcel or fractal portion of the semedo is also attached, and from time to time the spirits in the *zin* or *govi* are rekindled, revived by fire or ceremony of *boulé-zin*. Thus in Vodou mental construct, exposition to fire after death is not a punishment like in the hell of the monotheistic religious, but a means of energizing the souls to counteract the effect of entropy.

Entropy is the gordian knot in the postmortem reality of the Vodou covenanters. It is a dreaded state or situation for the surviving semedo. It is degradation of the shadow matter into a uniform background pan-psychism. It is a reduction to the universal pool of dark matter of the cosmos, where the soul loses individuality, personhood, and free will. This is like being a “big nothing.” And the only means known by the Vodou covenanters to counteract this disappearance into “nothingness” are the rituals. Even the fabulous abodes of Nan-Guinen,



Ifé, and Ville-au-Camp would disappear into oblivion if no one from our ordinary, organic reality was busy giving them actualization and currency through mental construct and rituals. In that manner, Vodou reveals itself a utilitarian religion. The adepts, the loas, the souls, are vying to maintain a status quo of physicality in the sensible world. The nostalgia for the world of the living is very strong in their alternate reality and explains the fear of the deceased shared by the Vodouists. Rituals are performed to keep them away from the home of the surviving relatives, to restrain them in Sheol until the time when they will be allowed to come back home as a tutelary vodoun.

The degradation into an impersonal pan-psychic background is also present in the mental construct of the Sora, a jungle tribe in eastern India. That tribe's beliefs are still in the Vedic stage and they share many similarities with the African-Haitian alternate reality. The abode of the dead is a next-door, parallel universe, and the soul of the living shaman, very often a woman, can travel to that other dimension when she is in trance. Likewise, the spirits of departed people can visit the world of the living through channeling or possession of the shaman. The existence of the departed souls as person depends on their interactions with the living. The period of mourning gives currency to their existence, as through the shaman they can maintain dialogue with the surviving family or relatives. They are feared by the people because their severed attachment can make them dangerous to the loved ones. Palliative rituals and sacrifices, like the Haitian *mangé-les-morts* (food for the dead) are performed in this respect. There is bartering between the dead and the living. However, after many years the deceased undergo a second death, the final entropic death, as dialogue or communication with the living ceases. There is no ritual like the *boulé-zin* to rekindle their axionic reality. In the mental construct of the Sora, the dead enter a phase of butterfly, which is the equivalent of equilibrium in the universal pan-psychic field. The axionic souls become characterless and not amenable to dialogue (Vitebsky 36–37).



This state of affairs creates a tyranny of covenants, or bondage for the adepts of the Vodou faith. The devotees live in fear of retaliation on the part of the deceased if services and rituals are not performed on schedule and the proper way. Everything in life is explained by the interactions between the spirits, souls, or loa, and the Vodouists. There exist barely any natural diseases or accidents. The days of the week are divided into good-omened and ill-omened and people lose opportunities that way because they cannot enter into deals in that particular day, as dictated by their covenants with the spirits. The entities are everywhere, in the houses, in the trees, in the ground, in the rivers, lakes, ponds, in the rain, the winds, in the harvest, in the night, at the crossroads, in the cemeteries, in the churches, and in the houmfors. And, particularly, every tree is a repository for some kind of entity.

Spirits or shadow entities have more to gain in the deals with the living being than Vodouists receive from them. Through the mediacy of the adepts, the spirits have access to the physical ordinary reality with its enjoyments. We are not denying their beneficial involvement. They do intervene against other vodouns, baka or zombis, or other ordinary enemies. They can sometimes produce healing, foretell some events, and produce some wonders, like in the Zandoric singularities. However, the boundary constraints exposed in the previous chapters limit their power and their efficacy. Their failure to protect Bookman, Dessalines, and other heroes that have covenant with them illustrates their sporadic intervention and their limitation.

Their aim is primarily their own satisfaction in the sensible world. The service-loa is an opportunity for them to journey in and to enjoy multiple parallel universes through adorcism or possession, and through theophanic materialization. If they could repeat the feat of the rebellious principalities that produced the Nephilim of Genesis 6, they would have gained access to a quasi-permanent form of physicality, but due to boundary

constraints imposed by the Immanent dimension, they are obliged to live with the amplitude offered by the composite state of adorcism. The covenant with the spirits at times imposes a heavy yoke upon the adept. In the early church, becoming a christian was a dangerous decision, one that called for negation of self and a willingness to accept persecution or even martyrdom. In Hinduism, the stage of forest dweller and that of ascetic life calls for separation from loved ones, family, friends, or a comfortable living. The vodoun connection did not change from prehistoric times to present-day civilization. Being primarily interested in participating in the physicality of the sensible world, the shadow-matter entities, *semedo*, and others don't care if we live in the opulence of Nebucadnezzar, the glory of Greece and Rome, the electronics wizardry of the twentieth century, or in the disease-ridden, poverty-stricken areas of the world. Haiti being one of the poorest nations in the Western hemisphere, its inhabitants find it very difficult at times to comply with the demands of rituals. This can lead to distressful situations that can cause major anxiety, phobias, and depression. That mental distress can induce metabolic derangements—impairments in the immune system with serious consequences attributed to the spirits by the adepts.

Haiti, Africa, and many other places around the world where people maintain the currency of alternate parallel universes by their mental construct, their subjectivity, are ideal places for vodouns or shadow-matter entities. Our subjectivity maintains their objectivity. Even in Haiti some vodouns have fallen into oblivion or inexistence because of neglect, or ignorance of their reality by adepts. Such is the case of Miss or Mademoiselle Charlotte, a vodoun of European ancestry who speaks perfect French, according to Milo Rigaud (221). When in composite state with that entity, the vodouist, educated or noneducated, rural, homey or sophisticated, uses the language of a Sorbonnard. Miss Charlotte, or rather Lady Charlotte, despite her punctiliousness in the matter of etiquette, likes to



drop in when not invited, particularly in Rada ceremony. This might be a way to counteract dissipation. She likes soft drinks—sweet, nonalcoholic liquors, colorfully presented in pink, blue, or white. However, as a typical Janus-figure, she will not refuse a good glass of clairin (alcohol), exhibiting in that manner a Petro side. Furthermore, she is very difficult to work with, as she is very prejudiced and stuck-up. These characteristics will lead eventually to her oblivion in limbo. Such has been the fate of another European loa, a masculine entity named Dinclinsin, who speaks absolutely correct French (Rigaud 223). He belongs to the pantheon Rada, but exhibits as well some Petro features. He accepts Rhum, tafia, and clairin. But he does not drink them. He pours them in his pockets, and as he does so, the liquid becomes progressively invisible (Rigaud 223). Because of his degradation into the entropic uniformity, it is very difficult to make him manifest in composite state. Thus, the afterlife survival of a soul depends to a large extent on the actions of the living beings on this side of existence. An ultimate, paradisiacal state should be able to stand by itself in full splendor, bliss, and rapturous ecstasy. It should not depend on a whimsical mentality like ours. There must be a way to get out of this precarious reality created by the human beings and their semedic counterparts. Their covenants are not helping the country at large for nearly two hundred years of independence. The assumption is fallacious that Haiti has remained the poorest nation in the Western hemisphere in the twentieth century (it was one of the richest in the nineteenth century) because of the absence of a national recognition of the vodouns who had been called upon at the beginning of the Independence War. Religion may play a role in any development, but it is not the *sine qua non*. The Israelites who knew the God of Abraham, Isaac, and Jacob were kept in slavery for 400 years (or at least 200 years by other reckoning) in Egypt. When they enter Palestine after forty years of civic and religious preparation in the desert, they



had to turn to the Phoenicians or their descendants in Syria for technology. Rome, in becoming Christian, was overrun by barbarians or ancestors of modern Western Europeans. The religion of the Hindus and its offshoots do not encourage Western development. Thus we are not sure that the erection of a national shrine or houmfor to the vodou pantheons and the recognition of Vodou as the legitimate national religion will enhance our chance of development or prosperity.

The Vodou choice of afterlife realm has no prospect beyond space-time. The Vodouists opt to remain in the continuance of visible and invisible sides of space-time. When alive, they are locked into a symbiotic arrangement with the spirits and spend a great deal of time, effort, and money to nurture the disincarnate reality. When dead, a dynamic existence is obtained through the rituals or services of the living. They depend largely or uniquely on the living to obtain physical currency or amplitude of their wave function through modulation by rituals. This is a precarious existence, an existence that can be wiped out by modernization and economic progress leading to materialistic and reductionistic rationalism.

Salvation in Vodouism is attainment of loa status. It is really paradoxical that the power of intermediate angels, vodouns, or loa depends on energy furnished by human beings. The power of ministering angels or spiritual entities to help terrestrials should have come from the Immanent Existence, from God himself. But in Vodouism, God is only asked to give permission to make a deal, to open a service, to perform an operation with or against entities. The interaction with God is only a formality, a protocol. This is so because God is a distant, hidden God, like the God of the Old Testament.

Most of the words, gestures, sounds, rhythms, sacrifices, holocausts, preparations of lamps, baths, drink, and food produced in Vodou ceremony contribute to increasing the force-field of the wave particles that compose the shadow-matter souls or vodouns.

One of the magnificent ceremonies described by Odette Mennesson-Rigaud, a mambo of Haitian bourgeoisie or upper class, in Milo Regaud's monumental book *La Tradition Vaudou et Le Vaudou Haitien* under the name *boulé-zin*, Rada ritual style, is done primarily to "warm up" the *Mystères*, to "increase the power that will be used later on for the benefit of the covenanters" (Rigaud 181). That ceremony is performed every year in some jurisdictions, or every three, five, or seven years in some other localities. However, in the northern part of Haiti, it is completely ignored, as they can "warm up" the vodouns by other means.

The power of the drum beats and rhythms in inducing the trance state cannot be ignored. For Westerners not familiar with the African-Haitian repertoire of music, American rock-n-roll and hard rock can give an inkling of the powerful vibrations and rhythms that overwhelm the participants. The drum beats elicit a high vibratory state that can lead to the cascade of equations conceived by the GUT of modern physicists. How can the actions of the adepts on the visible, material world affect the power or energy state of entities in the invisible world? How can the spirits or the loa share the food and the drink offered during a service, when most of the times these offerings appear intact to the naked eyes—except in the *Din-clinsin*'s singularity of disappearing alcoholic beverages—and are consumed afterwards by the adepts, or buried in a hole, or thrown at sea or in a river?

. In trying to understand the reality behind the rituals, we have to recall that for the Vodouist, or in the African-Haitian worldview, everything in the universe shares a psychic field, the pan-psychic field (of Einstein connection), which is the psychionic property of every particle or wave function. They also believe in the existence of an axionic, shadow-matter double (like the *semedo*) in everything: plants, animals, stones, waters, planets, sun, stars, and galaxies. This aspect of their vision of the universe is what constitutes animism. This

animism should not be confused with the concept of “repository,” by which a semedec entity or a loa dwells into a tree, or rock, or a place. In that sense, every tree in the land is an *arbre-reposoir* of a vodoun or a spirit.

A song is more than just a melody. The words and sounds are psychic and axionic expressions that have the ability to create high-energy state, high-vibratory state that can increase the power of a soul or a loa. In our ordinary reality, music in itself has the ability of inducing different levels of mind alterations, from mild elation, bliss, or ecstasy, to rapturous frenzy, agitation, madness, vigor, or somnolence, sleep, and heavy trance. All types of music—from the slow and monotonous rhythms in adagio, andante, largo, scherzo; from the elegiac and romantic to the trepidation of allegro, allegretto, and its variants vivace, animato, agitato, martial, and prestissimo; from the pianissimo to the fortissimo; from a simple instrument, flute, piano, violin to a full-blown symphonic orchestra; from the gallop of rock-n-roll and the twist to the pompous, grave, martial, or glorious expressions of the baroque—are capable of creating a whirling of energy, a maelstrom that places the individual on the threshold of singularities.

Malidoma Somé in his African experience testifies of the power of the drum in ritual. The drum is more than rhythm, tempo, and cadence. It is a transportation device. It carries the adepts into other worlds, the world of the spirits, by facilitating adorcism and naked singularities. Furthermore, the sounds of the drum cancel the boundary constraints imposed by lights on the kontomon (spirits) or vodouns. Bright lights dispel the spirits while the drum beats attract them (Somé 229).

Also, according to Michael Harner in his article “A Different Drummer,” the monotonous beats coming in a frequency of four to seven per second could break the ambiguity barrier and open the doorway to the alternate reality. It happens that the “sonic driving” is approximately in the same frequency range as that of the brain’s theta waves (Harner 50).



The Australian aborigines, among other things, use drumming to travel from our ordinary reality to other parallel universes, or to penetrate into the vortex or wormhole that lies “between the cracks of time and space.” Drumming induces an altered state of consciousness that triggers the cascade of equations leading to singularities, such as metamorphosis and transmutation, where one becomes whatever the mind is focused on, or the acquisition of spontaneous knowledge. There are accounts of aborigines who physically appear and disappear as they travel back and forth from one space-time continuum to another one (Atwater 38).

The various African rhythms—Yanvalou, Mahi, Nago, Ibo, Congo-Crabignin, Kitha, Banda, Petro, Caplaou—aided by the powerful vibrations of the drums, create an increased vibratory state at all levels—atomic, subatomic, molecular, and energetic—including the four forces of nature, electromagnetics, strong force, weak force, gravity, of the composition of visible and invisible matter that form individuals and vodouns. Through their increase in power, the houngan or the mambo can modulate the reality of the loa and the souls.

The other ingredients used as offerings or media of rituals—such as incense, perfumes, colors, foods, drink, symbols like vèvè, croix-signé, packets (nkisi), carry the same energy field that can influence or modulate the vodouns or the souls of the deceased. By entering into composite state with the offerings, the songs, the drumbeats, the axionic entities can increase their energy state, their vibratory state that can lead to material or physical currency. The ritual as a whole produces a maelstrom of energy that swirls into a vortex of high vibratory or supergravity-like state that produces singularities of one form or another.

This is a very precarious state of affairs. Like any other religion that places their afterlife abode in space-time continuum, Vodou creates a realm that is subjected to entropy, the transiency of the wave particle diagram and dependency on the whims of human’s psyche, disposition, or predisposition. The

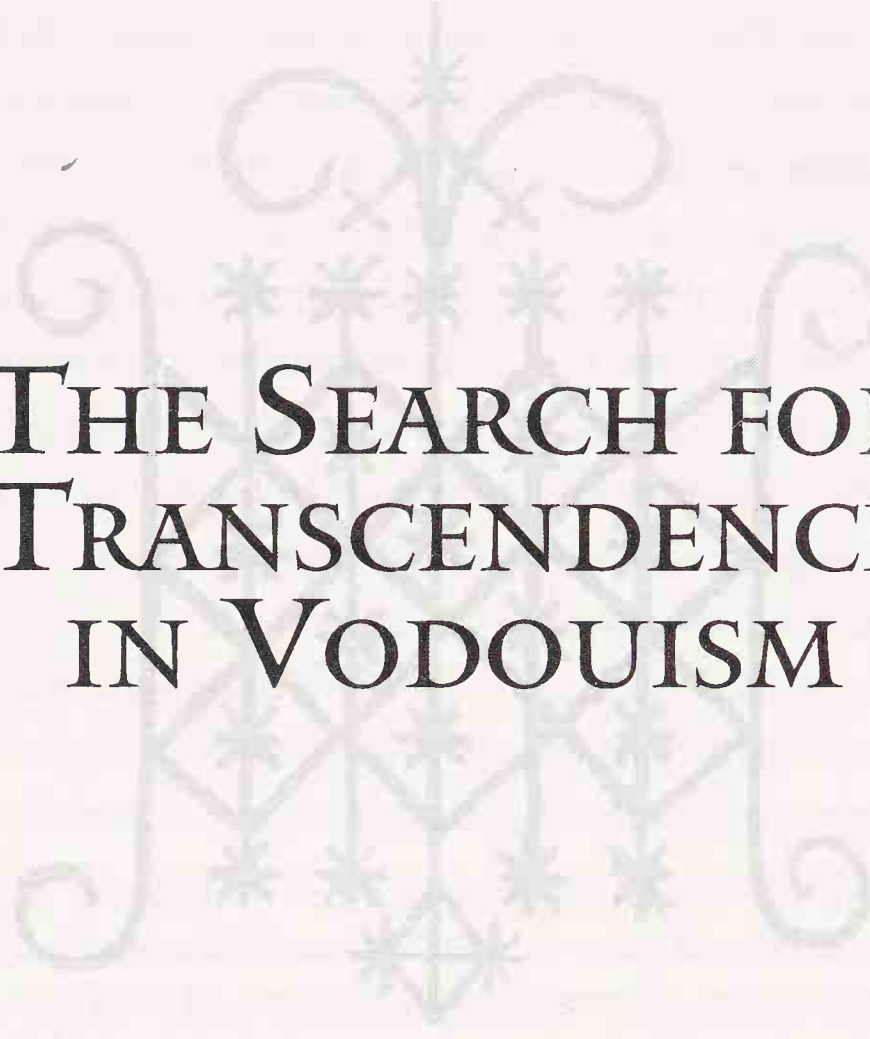
Vodou postmortem world is dependent for its existence in full force upon the memory, the feeling, the love, the respect, the responsibility of the surviving offspring, relatives, the college of houngan, mambo, hounsi and other *pitite-cailles*.<sup>1</sup> The soul of the departed ones can be captured by bocors, imprisoned by them, tortured by specific rituals, used in the formation of nkisi or wanga, and used as demons for possession, in the nefarious operation called *voyé-morts*.<sup>2</sup> The souls can be abused by other more powerful chthonian entities, the Apollyon or Abaddon type of principalities that draw the energies for their existence from other powerful sources. Eventually they will be recycled into the wheel of space-time, either as part of the universal pool of dark matter, or as shadow clone in the mineral, vegetable, or animal kingdoms.

As such, we can see that the soul is in need of liberation, either moksha or nirvana type, or better, a translation from space-time to the Immanent-Eternal dimension of Yahweh. For this, a transcendental evolution must take place in the tenets of the Vodou faith. An initiation to a higher order must be obtained.

## Notes

1 *Pitite-Caille*: children of the house or Vodou temple.

2 *Voyé-morts*: dispatch of dead spirits to possess someone.



## THE SEARCH FOR TRANSCENDENCE IN VODOUISM

**I**n our time, the search for transcendence has acquired the particular meaning of a higher state of consciousness, and this can usually be reached by transcendental meditation as taught by the Eastern philosophies or religions (Baudoin 1996). The techniques involve concentration on particular chakras of the human body, among other things. In the composite state of possession, Maya Deren, Jacques Ravix, and others have reported similar experiences of higher states of consciousness, in which they have become one with the Universal Self, the Wholeness, having access to the past, the future, and the present instantaneously (Peat 1988). They can travel to the confines of the cosmos at tachyonic speed and be everywhere at the same time. In this regard, one would recommend introduction to the world of adoricism or channeling to seekers of enlightenment and other people interested in psychic research.



However, the attainment of that higher state of consciousness is not the communion with the X-dimension, the Eternal dimension, or Yahweh dimension. That current wholeness is nothing but communion with space-time, a dimension limited by a beginning and an end, and subjected to entropy. The initiates, being fractal manifestations of the Universal Self, can enter into the wholeness of that dimension that is essentially psychism, motion and life, in accordance to our neovitalist worldview. But this is not yet the encounter with the ultimate reality of the Immanent existence who has no beginning, no end, no change, no entropy, and from whom space-time has emanated by fiat.

The syncretism of the African-Haitian religion allows us to refer to the Christian scriptures that reveal the origin of space-time. In Hebrews chapter 1, it is said,

Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest, and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail (Hebrews 1:10–12, King James Version).

The ten or twenty billion years of existence of the universe look like eternity to fleeting beings like us, but that eternity is not the eternity of biblical revelation. The biblical eternity is God himself, the Immanent existence, Yahweh “I am who am” (Exodus 3:14). We cannot fathom the existence of something that has no beginning and no end. This concept has come down to us by revelation only. All the ancient cosmogonies take for granted that the universe is eternal, but an eternity that has a beginning and probably no end. In their understanding, it will always be there. Modern science concurs with the biblical scriptures to recognize that the universe had a beginning (probably the big bang) and in all probabilities will have a big crunch or dissipation into primal energy.

The theory of relativity has helped us understand the coexistence of time and space as a quadridimensional entity. It can also shed some light on the first chapter of Genesis that speaks of the creation of time and space. The first verses can be paraphrased like this: When God created time, he created space at the same moment. He created them in the middle of the void or abyss. Earth was like a nebula, a mass of gas and water, without form and empty. Darkness was in the void, over time and space. The spirit of God was moving above the waters that cover the nebulalike earth. Darkness, the invisible shadow-matter was the dominant physical entity (and it is still the dominant 86 percent of the mass of the universe). God then moved to create visible lights and he began to organize time into present, past, and future. He split the time dimension into night and day. The dimension time appears as the primeval master force that will evolve into electromagnetic force, strong force, weak force, and gravity. When physical mass or matter appeared and began to accumulate under the force of gravity, a hyperdense state occurred that led to an explosion—the big bang—and the expansion of space-time into the void. From this also we can see the differences between space and the void. Space is expanding in the void.

According to some quantum cosmologists, the origin of the universe might be the result of a quantum fluctuation, that is, the tendency of particle-antiparticle pairs (an electron and a positron, for example) to “pop” into existence out of nothing and then quickly disappear again. Thus, some physicists believe that our universe may have begun when a tiny ball of space-time came into existence out of nothingness. This seems to be in accordance with the traditional teaching of a creation out of *ex nihilo*. A physicist working on our universe, our own space-time, cannot extrapolate beyond space-time, and logically nothing can exist before anything exists. There can be nothing in existence before the existence of space-time. Thus, to explain the origin of the first instant of creation or evolution, they must

call on the paradox of quantum fluctuation that brings into existence out of nothingness the primeval master force or time and space. The physicist has nowhere else to go than *ex nihilo*.

However, a metaphysician, a philosopher, or a theologian can make a jump beyond the quantum leap and decide that beyond the shadow in the cave there must exist an Ultimate Reality. This is what the biblical revelation is all about. The existence of that other dimension, eternity, cannot be conceived from within the finite universe. It must be apprehended from revelation, which is the irruption of eternity into time or space-time. Thus according to that source, time and space came out of eternity, the essence of existence. In that sense nothingness never existed. The universe came about by the will of God, by fiat, which can be conceptualized as an equivalent of quantum fluctuation (Morris 125–146). Furthermore, quantum fluctuation is probably the equivalent of the abstract pan-psychic field, which is the master force of the beginning that is still present with us and can explain the EPR paradox, and the apparent singularity of continuous creation of particles in the void out of nothing.

According to the author of the epistle to the Hebrew, the worlds were created by the words of God and what is visible came into being through the invisible (not from *ex nihilo*) (Hebrew 11:3). In the ancient wisdom, word and thought were power, forces that have the ability to give physical currency to any entity. This is also behind the concept of faith and possibility thinking. In creating the universe, God has established limits for its existence. It cannot last forever; ultimately it must return to its source, the eternal dimension, God himself who is the alpha and omega of everything. At one appointed moment, time will be no more. It will have to re-enter eternity where it came from. And then God will be all in all. Until now, the trance state of the vodounsi and that of Eastern seers is only communion with the Universal Self, the created space-time. The ultimate transcendence remains to be reached. It is beyond



nirvana, beyond everything that can come out of the imagination of man. In the highly spiritualized religions of the East, such as Buddhism, the ultimate liberation consists in bypassing all the stations of the wheel of life to enter the state called nirvana. The concept of nirvana in Buddhism is still different from the eternity of Yahweh. It is a state of peace and happiness attainable in this world in our own space-time dimension. Those who are willing and able to follow the Middle Way and the Noble Eightfold path will break their attachment to worldly things and thus enter nirvana. This seems like a rebirth in heaven, but the Buddhist "heaven" is not in another dimension, it is in our own universe. It is reunion with the world soul reached by suppression of individual existence in the vicious cycle of reincarnations.

The Graeco-Roman world did not conceive of a God without beginning and without end. Their concept of eternity was an expansion of time: a very long duration or eons of time. In the theogony of the Greek poet Hesiod, written circa 700 B.C.E., the origin of the world and the birth of the gods are described. Uranus, Cronus, and Zeus have no preexistence to the universe. They are "emanences" of the world and they belong to space-time. The same thing can be said about the deities in Hinduism, Buddhism, and the loa or vodouns of the African-Haitian religion. For Plato, time is the "mobile image of eternity" (Cuvillier vol I, 237). Time is the domain of perpetual change. Thus, the ultimate reality is not in the visible world but in the unchangeable dimension of eternity where the Eternal Essences exist: the archetype-ideas. This seems closer to the Biblical concept of eternity. However for Plato, that eternity and its archetypes exist independently of God. They are preexisting to God. Furthermore for Plato and the other ancient Greek philosophers, God did not create the world. God is the principle of order and intelligibility and not the principle of existence. He had established order in the chaos of the universe, but is not the creator. He is the craftsman or demiurge

presented as the god-architect. He is coeternal with the world. In the Biblical scriptures, the world of space-time is not eternal. It had a beginning, it will have an end. For Plato, the mobile time and the immobile eternity are both eternal.

The deities of the Eastern religions and the loa or vodouns of the African-Haitian religion have parallels with the angelic world of the Bible. Like them, the cherubim, the seraphim, and other angels are manifestations of space-time. They are not part of the biblical eternity. They are not eternal like Yahweh. They were created in time (Ezekiel 28:14–15).

With the cherub, I placed you; you were on the holy mountain of God, walking among the fiery stones. Blameless you were in your conduct from the day you were created until evil was found in you . . .

However, the angels belong to a higher level of reality in space-time, one of the highest parallel branches of reality, and still they are subjected to entropy, chaos, and sin.

In the Dagara ontology, the kontombili, spiritual entities considered the strongest and most intelligent beings God ever created, would be an equivalent of the cherubim, seraphim, and lesser angels of the Judeo-Christian ontology. They are not eternal beings. They are part of the universal consciousness, occupying layers or branches of the multiple parallel universes in space-time. Their place is a shadow world far bigger than Earth, where location in time and space is very difficult to pinpoint. The kontombili can die because they are subjected to entropy like everything in space-time. They are not from the eternal or X-dimension, and according to Somé, they don't even know where God's abode is (Somé 69).

The Vodou religion as it is practiced today remains a utilitarian mode of covenant between the loa and the devotees. There is bartering between the spiritual entities and the adepts. In the deals, the loa seem to come out with greater benefits than the Vodouists themselves. There is a parallel between the contemporary Vodou sacerdotium and the Vedic age or stage



in Hinduism. We have already called attention (in chapter 1) to the persistence of the Vedas rituals in the puja of contemporary Hindus. The puja is a daily routine of rituals for the adept worship service at home where the deity is invited, bathed, adorned, honored, touched, and fed. Like in Vodou channeling, there is a moment when the presence of the deity is felt physically. Like in the houmfor, dances are performed to please the deities. Food, drinks, flour, and perfumes are presented to them. The service ends by asking the deity to rest or to depart.

We have also established parallelism between the religion of Jacob the Hebrew at its inception, and that of the Vedas in the fact that the covenanters establish bonds on a utilitarian basis. The rituals are offered with the expectation of blessings such as wealth, grains, peace, offspring, good health, and long life. The Vodouist, like the early Hebrew, imposes some conditions and accepts also some conditions in his covenant with the loa. In Jacob's henotheism, the deal was done with the God of his father Abraham, called the Almighty. In Vodouism, the covenant is established by the permission of the creator, the Grand-Mait, with the intermediate entities named vodouns. We have shown that this relationship between God, the loa, and the devotees facilitate the syncretism with the saints and the angelic beings of the Christian religion. In that perspective, Vodouism should not be confused with idolatry, as the loa do not receive adoration from the devotees, but are used as agents for interactions in the universe. However, the bartering-covenant with the entities have become a burden, a hindrance to the point that the adepts must seek liberation or moksha from the parasitic abuse imposed by the vodouns in search of the bliss found in the sensible world.

Hinduism has evolved throughout the ages, particularly around 500 B.C.E. when the adepts realized that they were entrapped by the gods in the cycle of samsara. Liberation was needed from the vicious cycle of rebirth, death, and redeath. By that time, some nonpriestly thinkers such as Jains and Buddhists



fostered the abandonment of the old sacrificial tradition of the Brahmins. From the Upanishads to the Bhagavad Gita there was evolution in the concept of reality. A new school of thought appeared with the conception of life and thought as an eternal, changeless essence (Chopra 1993). Individual life is a parcel of the Supreme Person. At death there is a possibility of that essence going back to that Supreme Self. At this point, the individual can break the vicious cycle of rebirths and inherit immortality, which is pure freedom. However, the concept of eternity in Eastern philosophy and religion is associated with space-time, which is a finite dimension. The Supreme Self is the Universal Self considered eternal and changeless, having no beginning and probably will have no end. This is different from the concept of the universe presented by modern science and biblical revelation. For the latter, the universe in spite of its eons in existence is a finite dimension with a beginning and an end. Also, it is not changeless. It is essentially permanence of impermanence. It is a permanent evolution or becoming. There is possibility of a quasi-perfect resting state in the universe when one reaches the non-dynamical form of entropy, such as rejoining the limbo of the universal pool of dark matter. But even there exists the likelihood of some event coming from somewhere to stir the uniformity of resting potential into a dynamical state. Biblical eternity is a total "otherness," a dimension completely foreign to the Universal Self, an X-dimension that cannot be reached unless the dimension itself draws space-time into its realm. We cannot have interactions with it unless it approaches us. We cannot experiment with it and establish mathematical abstractions about it. There can never be interactions between science and that world. The only thing science can say about it is that it is the ultimate otherness, an otherness that can be approached only through mystical revelation or theophany. Science is no threat for that X-dimension. The scientist as well as the philosopher, the theologian, and the common man or woman must seek that ultimate reality with the same means; that is, a mystical

method that consists in the expectation of a visitation or revelation. The trance state does not give access to it, but opens up avenues that can facilitate illumination or revelation. The trance state or any higher state of consciousness allows us to enjoy the ecstasy of the unbroken wholeness of the finite universe, and to experience the continuum of past, present and future, and to recognize that we are space-time events and in space-time we shall return.

The search for transcendence in Vodouism can be seen as liberation from the shackles of rituals and the bondage of service-loa. The Vodouist must liberate himself from the fear of punishment or retaliation inherent to the covenant with the loa. We are not talking about complete eradication of rituals, because rituals as symbols or metaphors will always be used by humans. Rituals can maintain the bonds within a community of faith. In the Judeo-Christian tradition, we have seen an evolution from a religion of fear and formalism to a religion of love and spiritual communion with God, the Immanent existence. Judaism has moved from the temple burdens of sacrifices to the lofty religion of the prophets. In Paul's Christianity, there was a departure from the Mosaic laws to justification by faith. With the destruction of the temple in Jerusalem in A.D. 70, Judaism became centered in the synagogue as community of faith, and Christianity became centered in the church, an assembly which is the body of Christ. Religion in general shows us that human beings are always in need of God's blessings. There will always be some utilitarian aspect in our relationship with God, the source of all existences. But it does not have to be a perpetual tit-for-tat bartering. In order to get out of the ritual's entrapment, the Vodouist must do a complete overhaul of his mental construct and his choice of reality.

Of all the afterlife variants in the previous chapter, that of the African-Haitian alternate reality is notoriously one of the few where the adepts can experience in a tangible manner the currency of that state. The power of subjectivity to mold reality,



and particularly the postmortem status, found its expression in a vivid manner in the African-Haitian religion. Adepts continue to live side by side with the shadow world of the dead. In the monotheistic religions of the world, heaven or hell are far away from the realm of the living, although rituals can still influence the status of the deceased in purgatory, limbo, Gan Eden, and the like. In the Catholic denomination, the departed ones in paradise can hear the intercession or prayer of the earthlings. But for Haitians, the Vodou afterlife is right there, next door, as a parallel universe. It extends its realm in the ponds, the rivers, the waterfalls, the trees, the houses, the govis, the hounfor, and through channeling, the deceased, and the loa can join the assembly of the living and share their material, sensible world. The Vodou afterlife is not a visionary rumor world created purely by our imagination without any physical support. In order to attain liberation (moksha) from the ritual entrapment, the devotee must discover his own power of creation in space-time. He must receive that illumination either on his own or through a teaching. He must know the truth, and the truth will set him free. He must realize that through his office, the entities of the Vodou realm receive perpetuation and physical currency that allow them to enjoy the sensible world and to impose their will on the living. The quasitotal oblivion of vodouns in North America is a case in point, as is the progressive disappearance of Miss Charlotte and the Vodoun Dinclinsin in Haiti.

In all likelihood, the African-Haitian religion is awaiting for a new prophet, its own Buddha, Saul of Tarsus (or St. Paul) or Martin Luther. It would be the coming of an enlightened houn-gan who, having seen the entrapment in the world of desires and the bondage of rituals, would seek an outlet toward the freedom of the Grand-Mait's eternity. However to make such a switch in destiny, the seer must have received a clear alternative. It will not be an easy task, as it will require hundreds of years of teaching and experimenting with the alternative to have it



accepted as an established reality. It will not go without much resistance on the part of the establishment made of houngan, mambo, and bocors. Like the brahmins of antiquity, the Vodou priests don't want to lose their privileges and their sway over the flocks of devotees. The houngan can argue that as long as the bocors are practicing black magic, their service will be needed through the office of the good loa to protect the adepts and undo the evils. Also, those who want to cross the ambiguity barrier to penetrate into the realm of Vodou singularities will continue to seek covenant with the entities, in spite of the great dangers inherent to the composite state. We have already seen that the success of the zobop is a pyrrhic victory, as sooner or later he will be destroyed by the fiendish forces.

The search for transcendence in Vodou will require also a major conceptual change in their vision of God. The notion of a hidden God common to the Judeo-Christian traditions is strongly present in the mystery-religion of the African-Haitians. However, in Vodouism the hidden God is so far remote and indifferent that the destiny and the everyday affairs of men are left in the hands of the whimsical vodouns or loa. The holiness of God or his separateness has become a casualty as far as God's friendship and communion with mankind are concerned. The vodouns have stressed that "holiness" to keep God faraway and to occupy the forefront in the life of human being, and to gain access to the bliss of the sensible world. Thus, the overhaul in the mental construct of the Vodouist will involve also a remodeling of vodouns' attitudes to engage them in a new definition of their duties as intermediates between God and men.

The enlightened houngan could reveal to the vodounsi that the Grand-Mait is not indifferent or lackadaisical about the affairs of men and that his holiness is not an ostracism. The hidden God is a God of love and he is seeking communion with his creation. The vodouns must bow down before the Grand-Mait and assist mankind without any special favor for themselves. If, like the angels of the Bible, they were created to keep

order into the cosmos, then no special “services” should be required from God’s children. If during a ceremony any offering is presented, it must be done on the basis of civility, like we do when we invite friends or relatives in our house.

From our neovitalist viewpoint, God created evolution when he created space-time. Evolution is the trajectory from alpha to omega. The master force issued by fiat from the ultimate reality tends through multiple avatars, metamorphosis, and other manifestations to attain the “image” of the Essence of Existence, to return to Yahweh himself. There could be no rest for the universe until it returns to the confines of eternity. Thus, any postmortem status that thrives to remain in the sensible world of desires and entropy is slowing down the momentum of evolution. One must escape the samsaric wheel of life, or the rituals of *boulé-zin*, the composite adorcism, to continue the trail of evolution toward the point Omega, the ultimate reality of Yahweh. Why is there such an attachment to the sensible world? The decree of a superdeterminism has established that our existence in the material world will be limited. Nobody in history has lived to be a thousand years old. In the mythical period of the Bible, Adam lives to be 930 and Methuselah 969. Soon the life expectancy went down to 120 and finally to eighty and seventy. Being a network of information, we are reluctant to change our comfort zone in the physical world. Our ordinary reality is a world of great fun, and we can try to understand why the semedic entities are willing to remain in the confines of that world.

In the search of transcendence, the Vodouist must incorporate in his mental construct the finality of an evolutionary trajectory. He must recognize that existence in our ordinary reality is only a stage on the becoming—trail that goes from alpha to omega. Isn’t it more in tune with evolution to move forward toward other parallel universes, to enjoy them within their boundaries, and finally to enter the ultimate dimension of the nonentropic realm of Yahweh. The semedic entity is subject to



entropy, decay, or the dead end of uniformity in space-time. The deceased, the loa, and the adepts are aware of that predicament, whence they have learned the rituals that can bring spiritual force, life, and movement to the WIMPs entities. An illumination is necessary to open their eyes on the alternative.

There is no ritual in Vodou sacerdotium that can effectuate a translation into the X-dimension or Immanent dimension. This, like the initial phase of creation, the primeval quantum fluctuation can only be done by fiat. Fiat is only the prerogative of the Essence of Existence. In Christianity, the syncretic complement of the African-Haitian religion, the translation is done by grace, a variant of fiat. A change in mental construct, or a simple quantum choice cannot break the ambiguity barrier at this limit. It is at that junction that the concept of a new birth places its weight. Vodouism as a mystery religion can borrow concepts from Christianity today, like Christianity did in the first century A.D. (or C.E.) in borrowing concepts from the mystery religion of Eleusis. We can cite the concepts of Logos or demiurge, the King-priest, or Christ, the Eucharist, the indwelling of the Spirit, and the New Birth. Vodou in fact has preceded Orphism, Dionysos, and Eleusis in having its origin in the neolithic Sahara like the Egyptian religion. By borrowing concepts from Christianity, it is reclaiming what was part of its immemorial teaching. In Vodou, like in Orphism and the mystery religion of Eleusis and Dionysos, the creator is an "inaccessible supreme God" assisted by an army of secondary gods called demiurge by the esoterics, vodouns or loa by the Africans and Haitians. According to Paul Le Cour in his book *L'Evangelie Esotérique de St. Jean*, to the gnostics, Jesus of Nazareth is the demiurge of our solar system, being the principality of our solar and planetary systems. There exist other Christs or demiurges in the systems of Sirius, Canopus (LeCour 73). For the adepts of the Helleno-Christian syncretism, Jesus Christ is only one Christ or god among many other Christs or gods governing



the multiple solar system revealed to us by astronomy. Furthermore, in the mysticism of the Christian Gnostics, Jesus is continuing the doctrine of Orpheus (LeCour 89) and Christianity has inherited the legs of Alexandrian mysticism as well as that of Platonism, Pythagorism, Orphism, and Dionysism (LeCour 30). In Vodou, the demiurges or intermediates between the great master, Gran-Mait, and men are the loa or vodouns. However, they don't steer men to God like the Christian Logos, because God will remain forever inaccessible. The vodouns demand services from the humans and also teach them how to become loa or vodoun themselves after death, in a manner similar to the Pythagorean promise of god-like status in his golden verses (LeCour 40). Vodou also is a Gnosticism, knowledge or *konaissance* that opens the multiple dimensions of reality and allows interactions between our ordinary reality and other alternate reality, between ordinary physics and quantum physics (Leisegang 1951). The esoterics like the Vodouists seek a close encounter with the "force." This is the dynamics at play in the Gnostic world vision. The Gnostics obtain the knowledge through ecstasy, trance, or possession by the "force." In Vodou, the expression *pran zieu* or acquisition of psychic vision is one of the highest degrees of initiation by which the adept acquires precognition, retrocognition, and other revelation of alternate reality. Thus, having seen the esoteric connection between the Orphism of St. Paul's time, the Gnostics of the current era, and the *konaissance* of Vodouism, we can suggest that the search for transcendence can follow the path of God's accessibility revealed by orthodox Christianity.

The concept of spiritual rebirth is not foreign to Vodouism as the hounsi status is acquired through an initiation ritual of death and rebirth similar in its conception to the symbolism of baptism expounded by the apostle Paul (Hurbon 145). The immersion in water signifies death with Christ, and the removal from water signifies resurrection or rebirth with Christ (Eliade 263).

The concept of king-priest belongs also to the Neolithic-Egyptian tradition in which the pharaoh is at the same time a ruler and a high priest, and as king he is also a god (Friedman 38). The destiny of the nation is linked to that of the pharaoh. His state of health or sickness affects the fate of the nation. He can save his people by sacrificing himself. In Christianity, the sacrifice of Jesus of Nazareth on the cross is supposed to benefit the whole cosmos.

The concept of Eucharist is foreign to Judaism although the symbolism of the Passover lamb in the Old Testament is a remote reminder of its symbolism. It belongs to the Egyptian metaphysics and that of the mystery religions. The ritual transforms the bread and the wine into the body of Christ. This is the phenomenon of transubstantiation. Spiritually speaking, the bread and the wine become literally the flesh and blood of the Logos. By ingesting the bread and the wine, the Christian adept partakes of the nature of Christ. This is an echo of Osiris' utterance, when the Black Egyptian god said, "Drink, this is my blood; eat, this is my flesh" (Anta Diop 312).

The concept of baptism by the Holy Spirit and the indwelling of the spirit finds its echo in the *morbus sacer* (sacred illness) of the Egyptian, the Greco-Roman religions and the adorcism of the Vodou religion. The possession by the holy spirit can be dramatic and spectacular, like the event at Pentecost. He can quicken or energize the individual without producing a bossal-type of reaction. The apostles were coherent and forceful while they were speaking in foreign languages that they did not learn in school. In some charismatic services in contemporary churches, one can see manifestations that are hysterical in nature. Glossolalia is often defined as speaking unknown tongues, but it is often a chaotic babbling that corresponds to no known language or dialect, and the apostle Paul did not consider that a true manifestation of the holy spirit empowerment. He did not include it in the important gifts of the spirit.<sup>1</sup>



However, there is another form of Holy Spirit possession that is a permanent adorcism. There is nothing spectacular about it at the level of ordinary reality, but on the spiritual level, it is the ultimate event between time and eternity. It is the endpoint of the evolutionary trajectory from alpha to omega when space-time reenters the eternal dimension, the X-dimension. In the adept's life, it is the premise of the eschatological translation when at the big crunch or at the infinite dissipation of the universe's expansion, it will return to its source by a fiat. In the Paraclet (Holy Spirit) adorcism, a new connection is established and it is not done through a trance or meditation. The mental choice of faith opens up the avenues for the Immanent dimension to irrupt into the adept dimension and produce a new creation. This is the new birth. The adept is now a new creature (II Corinthians 5:17). He has inherited the eternal dimension, the ultimate otherness. He is heir of God. This is not to be confused with the whole in one and the one in whole of the unbroken wholeness of the universe. This Eastern wholeness or quantum wholeness can be entered into through meditation or trance. But the Paraclet dimension is beyond the universal soul, beyond space-time wholeness. To enter it requires a new fiat. The power to call things into existence in the X-dimension does not come from the cosmos and its content, but from elsewhere, from the ultimate otherness. Eternity can have access into time of its own volition, but time does not have access into eternity through mental wish. This is a major boundary constraint. All the parallel universes that we can potentially occupy belong to our cosmos, and even the wormholes of Hawking and others cannot propel us into the Yahweh dimension. To enter the realm of eternity, a new birth is necessary. One must be born of the spirit and this spirit should not be confused with the psychic complex that constitutes the anthropic soul, mind, or spirit. Through the transcendence of the new fiat, the adept becomes another entity, a denizen of the dimension eternity, and at the appointed time he will enter the



bliss of the Immanent existence. The process involved a metamorphosis, a translation or transformation from one essence to a completely different essence. A new component enters the tripartite man to create a new composite state. Thus, the adept becomes the spiritual man mentioned in the Pauline letters, a creature that is not subjected to change, to decay or entropy; a creature that does not need rituals to energize its currency, to revitalize its axionic nature; a creature that is not fatally attracted to the sensible world of the mortals and its pleasures.

No human effort, whether its good deeds or transcendental meditation can give the adept access to the X-dimension. The trance state can open new vistas or parallel worlds only in the Universal Self. Of course, to achieve the result of the Upanishadic seer or of the mystics of all religions the adept does not need a Savior *stricto sensu*. The most that is required is guidance from a teacher or master. The out-of-body experiences will lead the adept to the confines of the finite space-time and to interactions with beings of higher stature and position in the scale of the universe. Some seers or adepts speak of the third heaven or the seventh heaven with their marvels; but all of those heavens are outside the X-dimension or the realm of Yahweh. Access to the omega point, the eternal dimension, can only be allowed by the action of God himself, by an ultimate favor called grace, which is a manifestation of God's love. Thus no man can boast of conquering that dimension by his own merit, value, or effort. It is a no man's land. It is off-limits to our pride. Only the Immanent existence (I am who am) can raise the veil, open the ambiguity barrier, and allow time and space and all their manifestations to penetrate God's own dimension: Eternity.

## Notes

1 I Corinthians 13:1: If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal.

I Corinthians 14:23: If the uninitiated or unbelievers should come in when the whole church is assembled and everyone is speaking in tongues, would they not say that you are out of your minds?

I Corinthians 14:18–19: Thank God, I speak in tongues more than any of you; but in the church I would rather say five intelligible words to instruct others than then thousand words in a tongue.



# GLOSSARY

**Adorcism:** a crisis of possession when a spirit or shadow-matter entity enters into composite state or superposition state with a person, adept, or nonadept.

**Asson:** rattle made of the rind of a calabash covered with a net containing snake's vertebrae or marbles.

**Assoto:** the most gigantic conical drum used in the mystery-temple or houmfor. It is the dwelling place of a powerful loa or axionic entity.

**Bagui:** a chamber in the temple or houmfor where the altar of the loa is located. It is the equivalent of a holy of holies.

**Baka:** malevolent axionic entity, a lost soul, or that of a person who died by accident or violently. The soul of one who did not benefit of the redeeming rituals for postmortem state.



**Banda:** dance of a very fast rhythm, preferred by the loa Guédé.

**Boko:** priest practicing black magic. The word is derived from the Fon language meaning simply *priest*. It is the equivalent of the word *houngan*.

**Boulé-zin:** ritual consisting in the exposition of earthen jars containing fractals or parcels of an individual body and soul to fire to rekindle their energies or power. It is part of the initiation rites, funerary rituals, and canonization rites.

**Bossal:** this word means *wild* or *savage*, and is applied to an ill-prepared, noninitiate individual who is possessed by a loa for the first time. It is applicable also to some brutal loa that manifest themselves in a very forceful way.

**Corp-cadavre:** the physical, carnal part of the tripartite human being. Besides its quantum dimension, it is associated with two souls, the *semedo* and the *selido*, to form a complete human being. (See Gros-Bon-Ange and Ti-Bon-Ange).

**Divino:** houngan or priest with the gift of clairvoyance.

**Djevo:** chamber of initiation in the mystery temple.

**Djoto:** an ancestral soul that can indwell the tripartite man.

**Dossa:** a girl born after a set of twins. She is supposed to have powerful mediumistic abilities or psychic powers.

**Dossou:** likewise, a boy born after a set of twins.

**Guinen or Nan-Guinen:** mystical abode of the loa, or ancestors. It would be an equivalent of *Magönia* of the Europeans.

**Govi:** earthen jar containing fractals of loa, souls, or spirits.

**Gros-Bon-Ange:** one of the two souls of the composite man. It corresponds to the Dahomeyan *semedo*. It is probably made of invisible matter, shadow matter, dark matter of a fermion nature. (See also Ti-Bon-Ange).

**Houmfor:** the mystery temple of the African-Haitian religion. It is built around a central pillar (poteau-mitan) through which the shadow entities enter the world of the adepts.

**Houngan:** priest in the African-Haitian tradition. The woman counterpart is called mambo. Contrary to the boko, they do not practice black magic.

**Hounsi:** initiate in the African-Haitian religion, man or woman. The hounsi assist the houngan or mambo in the services or rituals of the houmfor or temple.

**Hounsi-Kanzo:** hounsi who has received full initiation and is in full possession of his psychic abilities.

**Loa:** word of Bakongo origin meaning spirit or force. It is the equivalent of the Fon or Dahomeyan vodouns. It is usually translated as god or deity. In the African-Haitian ontology, a loa is like an angel, good or bad, a saint, or simply a spirit or force, an entity of invisible matter.

**Mambo:** priestess of the African-Haitian religion. (See Houngan and Boko).

**Manger-Loa:** part of the rituals consisting in meal offerings to the loa.

**Marassa:** divine twin or twin-loa. The word also describes human twins. Like the dossa or dossou, the human marassa are endowed with psychic powers.

**Matebo or Tebo:** a malevolent spirit like the baka.

**Mfumu-Kutu:** the equivalent of selido in Bakongo or Ti-Bon-Ange.

**Moyo:** the equivalent of semedo in Bakongo or Gros-Bon-Ange.

**Nago:** another name for Yoruba. It designates one of the pantheon in the African-Haitian tradition. (See also Rada).

**Nkisi:** equivalent of a fetish, an object containing a fractal or a whole spirit capable of giving protection or causing damage to an individual.

**Nkita:** malevolent spirit like the baka or the matebo or tebo. They are the souls of people who died of violent death.

**Poteau-mitan:** central pillar in the mystery temple. Portal of entry for the loa in the world of the livings.

**Petro:** a pantheon of loa of Caribbean origin. The word comes from the name of a powerful houngan in colonial time. It also designates the subgroup of the loa Zandor, powerful and destructive entities used by the sorcerers.

**Rada:** word derived from the term *allada* in Dahomey. It designates a pantheon of loa and their rituals. (See Nago).

**Semedo:** the Gros-Bon-Ange in Dahomeyan language. It is probably of a fermion (particle) nature in the world of shadow matter.

**Selido:** the Ti-Bon-Ange in Dahomeyan language. It is probably of a boson (wave) nature in the world of dark matter or shadow matter.

**Ti-Bon-Ange:** the second soul of the tripartite human being. It is also made of invisible matter, and is probably of a boson (wave) nature. It is the counterpart of the fermion (particle) Gros-Bon-Ange.

**Vévé:** emblem of a loa representing his or her attributes.

**Zandor:** a group or family of malevolent, cruel, brutal loa invoked or used by the practitioner of black magic. Entering into composite state with those loa allows the individual to experience the Zandoric journey of the forbidden singularities of the universe.



**Zandorism:** knowledge of Vodou singularities obtained by alliance or covenant with members of the Zandor family of loa, or other vodouns of the Rada and Petro pantheons with nefarious predispositions.

**Zobop:** a secret society of sorcerers. Other groups are known under the name of Sanpwel or Champwell, Vlandinbingue, Loup-garou, and Bizango. They have the secrets of Vodou singularities, manifested through the Zandoric journey.

**Zombi:** commonly known as a living dead. It is of three types: one is an individual reduced in servitude by chemical means or poisons; another type is an individual possessed by the soul of a deceased person, or by a malevolent loa that reproduced the appearance of death; a third type is a baka or malevolent spirit that materializes itself in our ordinary reality.





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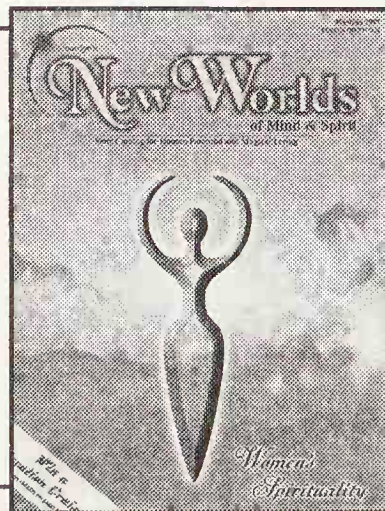
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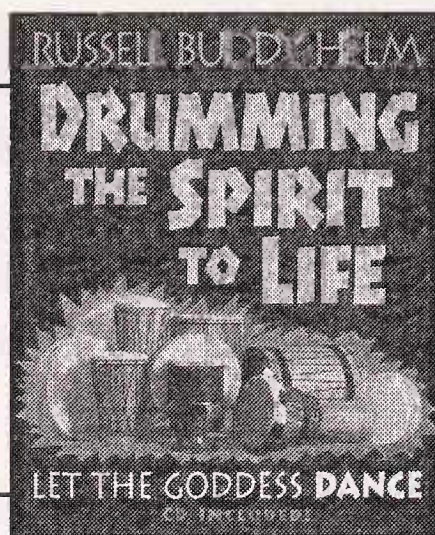
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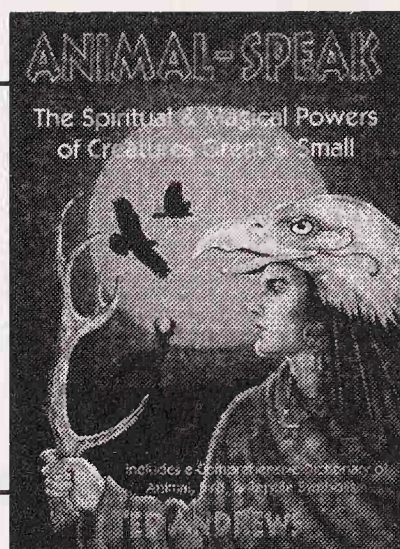
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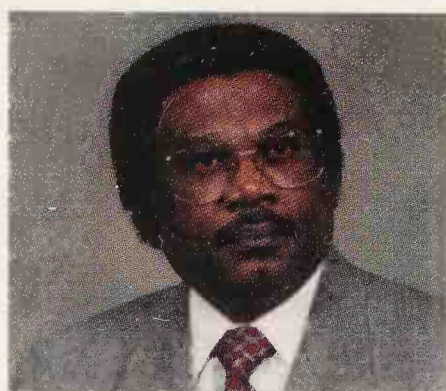
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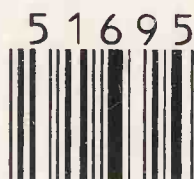
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